The UNITED NATIONS
A Handbook on the UN
CHARLES E. MERRILL CO., INC.
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NOVEMBER 1947

The Methodist Woman

THE Methodist Woman

420 Plum Street, Cincinnati 2, Ohio

Published monthly (bimonthly July and August) by the

Woman's Division of Christian Service

Board of Missions and Church Extension

of

The Methodist Church

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Entered as second-class matter at the post office at Cincinnati, Ohio, September 6, 1940, according to the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 8, 1918.

Subscription Price: Seventy-five cents a year, payable in advance. Subscriptions may begin with any month. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Morocco (Spanish Zone), Panama, Peru, Spain (including Balearic Islands, Canary Islands, Spanish offices in Northern Africa, and Andorra), Spanish Guinea, Uruguay: One year, 75 cents. Canada, Newfoundland, and Labrador: One year, $1. All other foreign countries: One year, $1.10.

Names of subscribers and all money should be sent to the Circulation Manager, Mrs. E. LeRoy Stiffler, 420 Plum Street, Cincinnati 2, Ohio. Receipts will be returned only on request. Sample copies sent free for use in canvassing.

All items for publication should be directed to the Editor at 150 Fifth Avenue, New York 11, N. Y.

OUR COVER

Backed by the flags of the United Nations, young Richard Fox, son of M. Bernard Fox, director of the United Nations Association in New England, symbolizes the youth of the world at the opening of the new Boston headquarters of the Association. Picture used by courtesy of *The Christian Science Monitor.*

The November issue of *The Methodist Woman* depicting the work of the United Nations is a special number for use in the study of *We, the Peoples.* It may also be used by Councils of Church Women in their World Community Day programs on November 7.

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IMPORTANT

Expiration dates on combination subscriptions to *The Methodist Woman* and *World Outlook* (which were not in agreement) have been moved forward to expire simultaneously. In order to do this we have given free issues of *The Methodist Woman* and *World Outlook.* These adjustments were made to enable our Circulation Departments to render a better service to our subscribers and secretaries of Literature and Publication. We hope that you will co-operate with us so that we may keep these expiration dates in alignment.

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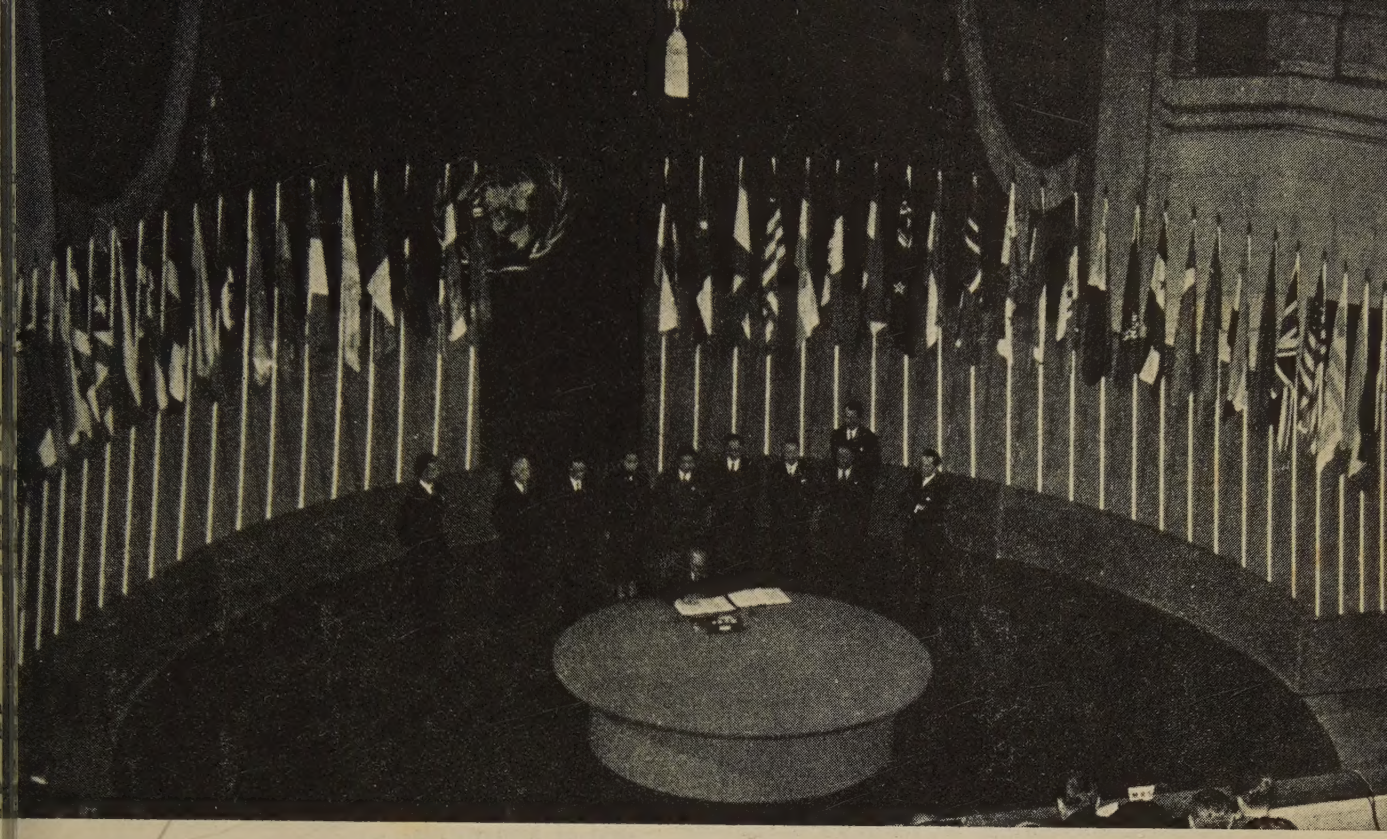


The Story of the Charter

On June 26, 1945, the peoples of the United Nations, through their representatives assembled in San Francisco, established a new world organization to advance the ideals for which they had fought the most tragic war in history.

In taking this momentous step, the freedom-loving peoples of the world affirmed that the spirit of co-operation and unity of purpose which alone had made the military victory possible must be maintained to meet the challenge of the peace.

This realization that the nations must remain united was the result neither of chance nor of sudden decision. Two world wars in one generation —wars which had enveloped every corner of the globe and involved every segment of mankind—had driven home one inescapable conclusion: that the peace and security for which men had vainly longed for centuries could be attained only through the continued partnership, and vigilance, of all the peoples of the world. With every year, weapons of destruction have been assuming new and more terrifying potentiality, and a third world war would wipe out the basis of civilization.

Behind the signing of the United Nations Charter is the story of mankind's age-old attempts to take common action so that peace and security may be achieved. Some of the world's most illustrious poets and philosophers have outlined plans for a workable federation of nations. In 1313 Dante advocated a European union under a single benevolent ruler. In 1713 the Abbé St. Pierre argued on behalf of a perpetual alliance of European states and the use of compulsory arbitration to settle disputes. Jeremy Bentham advocated the reduction of armaments and the establishment of a "common legislature," while Immanuel Kant favored a general federation of states that should be universal in scope and that should embrace all the peoples of the world.

Throughout the nineteenth century the peace movement grew rapidly, and by 1914 there were about 150 peace organizations in the world. During the First World War, many of these groups discussed the possibility of creating an international league after the end of hostilities. The British Government appointed a committee to work out a plan for a league of nations. Meanwhile, Woodrow Wilson and General Smuts had also been formulating ideas for an international peace organization. Out of these plans came a draft which, with certain

changes, finally emerged as the Covenant of the League of Nations.

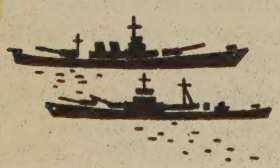
During the decade from 1920 to 1930, the League was chiefly successful in the non-political field. Work in public health, the efforts of the ILO to improve labor conditions, control of the drug traffic, and many other achievements testified to the League's contributions in eliminating social evils.

But the thirties were a decade of unchecked aggression, culminating in the outbreak of the Second World War in September 1939. The peace-loving democracies found themselves on the defensive on all fronts, and it was not until the Germans were turned back at Stalingrad in the summer of 1943 that the tide of victory began to flow in the direction of the Allied cause. But the very desperation of the Allies during the critical first years forced them to pool their manpower and resources to develop military and economic co-operation as never before. It was this spirit that contributed most to the development of the United Nations.

The first formal action of the Allied nations to work together for the preservation of peace was the Inter-Allied Conference at St. James's Palace, London, on June 12, 1941. Here the representatives of Australia, Belgium, Canada, Czechoslovakia, France, Greece, Luxembourg, the Netherlands, New Zealand, Norway, Poland, the Union of South Africa, the United Kingdom, and Yugoslavia formally vowed to fight on until victory was won, and to work in unison with other free peoples for an enduring peace.

The Atlantic Charter

In August 1941, while the enemy was advancing in Russia and in southeastern Europe, and the Battle of the Atlantic was raging furiously, news came that President Roosevelt and Prime Minister Churchill were in conference "somewhere at sea," and on August 14 the two leaders issued a joint declaration, known as the Atlantic Charter.



This declaration was not a formal treaty between two powers, nor yet a final expression of peace aims. It simply made known "certain common principles in the national policies of their respective countries on which they base their hopes for a better future for the world."

The Atlantic Charter declared that its signatories sought no aggrandizement of any kind and no territorial changes not in accord with the freely expressed wishes of the people concerned. They respected the right of all peoples to choose their own form of government, and they desired that all nations should have equal access to the trade and raw materials of the world. They desired the fullest collaboration between all nations in the economic field in order to attain improved labor standards and social security for all.

The sixth and eighth points in the Atlantic Charter related directly to world organization. "After the final destruction of Nazi tyranny," reads the sixth clause, "they hope to see established a peace which will afford to all nations the means of dwelling in safety within their own boundaries, and which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want."

The eighth clause states that realistic and spiritual reasons alike necessitate the abandonment of the use of force. The Charter's authors looked forward to the establishment of "a wider and permanent system of general security." Pending such action, they called for the disarmament of aggressor nations and the use of practicable measures to lighten for peace-loving peoples the crushing burden of armaments.

The Atlantic Charter had expressed the principles and aspirations of the Allied peoples, and, coming as it did in the darkest days of the war, it gave hope and encouragement to all peace-loving peoples.

But the Charter was more than a message of hope. It committed the signatory states to setting up an international organization, and the principles which it had stressed were further developed at every major Allied conference concerned with the problem of war and peace.

Declaration by United Nations

The second link in the chain of events leading to the signing of the Charter at San Francisco was forged on January 1, 1942, at Washington, D.C. The United States had just been attacked at Pearl Harbor, and representatives of 26 states at war with one or more of the Axis powers gathered at the White House.

There they signed the Declaration by United Nations—the first time when that historic phrase was used. The Declaration "subscribed to a common program of purposes and principles embodied in the joint declaration" known as the Atlantic Charter. In addition to accepting these principles, the 26 nations pledged themselves to use all their resources, both military and economic, to defeat

the Axis, and they promised not to make a separate armistice or peace with the Axis powers.

It was provided that other nations which rendered assistance "in the struggle for victory over Hitlerism" might also adhere to the Declaration. By April 1945, when the San Francisco Conference opened, the number had grown to 47 states.

The months that followed the signing of the Declaration found the United Nations fighting on the Russian front, in the Mediterranean, and in the Pacific and the Far East. Much suffering and anxiety had to be endured before the British defeated Rommel at El Alamein in August 1942, before the Russians scored their victory at Stalingrad in January 1943, and before the Americans began to push the Japanese back from their island-held positions in 1943 and 1944. Yet, through all this period, constructive work for postwar international organization went ahead.

Moscow, Cairo, Teheran

Of particular significance for the United Nations were three conferences held in the closing months of 1943. The first conference met in Moscow in October, and was attended by the foreign ministers of the United States, the United Kingdom, the U.S.S.R., and China. The declaration which they issued stated in part:

"That they recognize the necessity of establishing at the earliest practicable date a general international organization, based on the principle of the sovereign equality of all peace-loving States, and open to membership by all such States, large and small, for the maintenance of international peace and security."

This commitment was far from specific; it did little more than establish unity of purpose among the four participating nations in matters of peace as well as war. But this commitment to establish and maintain an enduring peace was carried a step further at the Cairo and Teheran Conferences, held in December 1943.

The Cairo Declaration, issued by President Roosevelt, Generalissimo Chiang Kai-Shek, and Prime Minister Churchill, proclaimed plans for bringing about the "unconditional surrender" of Japan. The Teheran Declaration bound the heads of the United States, the United Kingdom, and the Soviet Union to work for an "enduring peace."

"With our diplomatic advisers," the Teheran Declaration said, "we have surveyed the problems of the future. We shall seek the co-operation and active participation of all nations, large and small, whose peoples in heart and in mind are dedicated, as are our own peoples, to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them as they may choose to come into the world family of democratic nations."

Economic and Social Steps

The Moscow, Cairo, and Teheran Declarations represented a definite political commitment to work for an enduring peace. Meanwhile, action was being taken by the United Nations to cope with the economic and social problems which have been among the chief contributing factors to war.

Even through the years of wartime privation one thing was clear. Victory alone was not going to give mankind freedom from want—very far from it, for even in peace-time two thirds of the people of the world are undernourished. In May 1943, delegates from 44 countries participated in the Food and Agriculture Conference at Hot Springs, Virginia. The Conference decided that nations must act together to increase food production and improve distribution. They decided to set up a permanent agency to carry through this program, the Food and Agriculture Organization, which came into being in October 1945.

Every war is accompanied by economic and social dislocation, and, long before the Second World War drew to a close, the United Nations began planning to meet the problems of post-military relief and rehabilitation. On November 9, 1943, representatives of 44 nations signed at the White House the agreement bringing into existence the first international organization to be created by the United Nations—UNRRA.

The United Nations Relief and Rehabilitation Administration was established as a temporary agency with a special job to perform: to help the victims of aggression to help themselves. This assistance was of two sorts: short-term aid in the form of food, clothing, medical supplies, and health and welfare services; longer-term aid through the agricultural and industrial rehabilitation of shattered economies. In addition, UNRRA was established to assist the military authorities in caring for the millions of persons displaced by the war.

With UNRRA set up to handle relief and rehabilitation, the United Nations turned its attention to problems connected with permanent reconstruction and the development of world economy. Another important United Nations Conference was held, this time at Bretton Woods, New Hampshire, in July 1944. The

44 nations at the Conference adopted plans calling for the creation of an International Monetary Fund to stabilize currencies and so promote the flow of foreign trade. They also recommended the creation of an International Bank for Reconstruction and Development to provide facilities for long-term loans. With such loans, a country could undertake long-term programs of reconstruction or industrialization, designed to raise its standard of living.

Dumbarton Oaks

In the month following the Bretton Woods Conference, the representatives of the U.S.S.R., the United States, and the United Kingdom (joined later by the representative of China) met in Washington, D. C., to hold the now-famous Dumbarton Oaks conversations. The people of the United States and of other countries took an intense interest in these conversations, so that "Dumbarton Oaks" became literally a household word during the winter of 1944-45.

The unprecedented interest in this Conference was not hard to understand. The conversations were concerned directly with the establishment of an international organization for the maintenance of peace and security—and upon the success or failure of these conversations hinged the whole postwar history of the United Nations.

On October 9 the results of these conversations were published as the Dumbarton Oaks Proposals.

As Secretary of State Cordell Hull said, they were made available "for full study and discussion by the people of all countries." They were literally "Proposals." Not complete or final, the Proposals only suggested a blueprint for an international organization, to be known as "The United Nations," for the purpose of maintaining international peace and security.

The organization, it was suggested, should be based on the principle of sovereign equality of all peace-loving states. It was to have as its principal organs a General Assembly, a Security Council, an International Court of Justice, and a Secretariat. The composition and functions of the Assembly and the Security Council were outlined. No proposals were made on the voting procedure in the Security Council. Other chapters of the Proposals were concerned with arrangements for maintaining peace and security, including the prevention and suppression of aggression; arrangements for international economic and social co-operation, including provisions for an Economic and Social Council; and transitional arrangements.

These Proposals represented the degree of agreement which the representatives of the four great powers had been able to reach, and the peoples of the United Nations realized that they must serve as the general basis for the new international organization.

No attempt was made at Dumbarton Oaks to draft the statute of an international court. Such a court had been agreed upon, but no decision was reached whether it should be a new court or the old Permanent Court of International Justice with its Statute revised. Between Dumbarton Oaks and the calling of the San Francisco Conference, invitations were sent out to those countries which had adhered to the Declaration by United Nations to send representatives to a meeting in Washington to prepare a draft statute for the proposed court. The Committee of Jurists met in April and drafted a report for submission to the Conference.

Yalta

The last great step leading up to the calling of the United Nations Conference on International Organization was the issuance of a statement in February 1945 at Yalta, in the Crimea. Roosevelt, Stalin, and Churchill had met at this resort town to consider many important matters. After eight days of full discussion, they reported that "Nazi Germany is doomed" and that plans had been made for her occupation and control.

The three leaders also announced that a Conference of the United Nations was to be held at San Francisco on April 25 to prepare the Charter for the "general international organization" which the Moscow Conference had first forecast in October 1943. China and France were to be invited to join in sponsoring the Conference.

At Yalta the three national heads reached agreement on a problem which had vexed the delegates at Dumbarton Oaks. This was the question of the voting procedure in the Security Council. A voting formula was agreed on at the Yalta Conference, but it was announced that the plan would be made public only after consultations with China and France.

The decision reached at Yalta left only ten weeks

of preparation before the Conference opened at San Francisco. During that time there occurred two significant events. One was the calling of the Inter-American Conference on Problems of War and Peace, which met at Mexico City from February 21 to March 8. The Conference, attended by representatives of all the American republics except Argentina, approved the Dumbarton Oaks Proposals in principle, while suggesting various changes and additions.

The second event was at once unexpected and tragic. The leader who had done so much to establish the United Nations did not live to see the Conference convened. On April 12, Franklin Delano Roosevelt died, and the work which he had so greatly advanced was left to others to complete. Notwithstanding this blow, it was decided to go ahead with the arrangements for the Conference. It was therefore in a spirit of dedication that the representatives of the United Nations met at San Francisco.

San Francisco

The Conference on International Organization met from April 25 to June 26. During those hectic two months, San Francisco played host to 850 delegates, plus their advisers and staff, who, together with the Conference secretariat, brought the total to 3,500. San Francisco also had the problem of taking care of the needs of more than 2,500 press, radio, and newsreel representatives from all over the world. In addition, scores of national and international organizations were represented unofficially at the Conference.

Of the 50 countries represented at the Conference, 46 were present at the opening, and delegates of the Ukrainian and Byelorussian Soviet Socialist Republics, Argentina, and Denmark were seated later, when they were admitted. Poland was a signatory of the United Nations Declaration, but its new government was not formed in time for it to be represented at the Conference.

Four principal commissions were set up to work out the details of the Charter: Commission I handled General Provisions; Commission II, the General Assembly; Commission III, the Security Council; and Commission IV, the Judicial Organization. Under each commission were committees, numbering twelve in all. Each country was represented on each of these commissions and committees, where the basic work of the Conference took place. Their decisions were later submitted to the plenary sessions for approval.

The Charter in its final form embodied many alterations and additions to the Dumbarton Oaks Proposals. A Preamble was added, as was a Declaration on Non-Self-Governing Territories, which went beyond any previous international agreement in recognizing the principle that "the interests of the inhabitants of these territories are paramount," and in making it obligatory to promote to the utmost, "as a sacred trust," the well-being of these peoples.

The Conference also created an International Trusteeship System to promote the development of the people concerned "toward self-government or independence," and established, as a major organ, a Trusteeship Council to perform various functions in the interest of the peoples of the Trust Territories.

The Economic and Social Council was raised from a minor position to become one of the six major organs of the United Nations, and a strong emphasis was placed throughout the Charter on the economic and social advancement of all peoples. Methods of voting in the Security Council and of fitting regional systems of security into the United Nations were developed. The powers of the General Assembly were extended and its prestige raised to enable this body to function as a great world parliament. The Conference also drew up a statute for a new International Court of Justice.

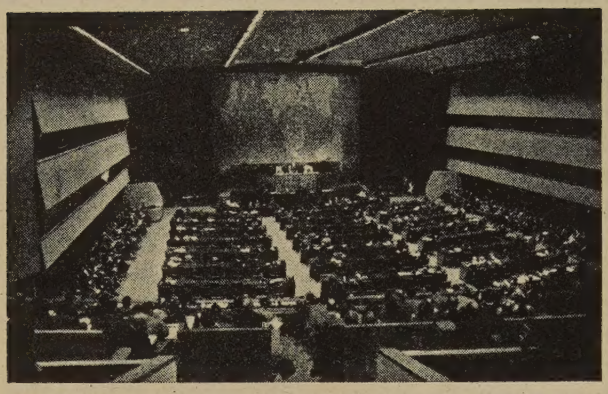
On June 25, the Conference voted unanimously to adopt the Charter, and on the following day the signing of the historic document took place. The blue-leather-bound books were placed on an eleven-foot round table, while the silk flags of the 50 United Nations formed a colorful background. To China, first victim of aggression by an Axis power, fell the honor of signing first. The other nations then followed until, at the end of a seven-hour ceremony, 153 signatures had been inscribed. Two documents had to be signed, one containing the Charter and the Court Statute in the five official languages, and the other the agreement for the Preparatory Commission to set up the United Nations machinery.

The Conference closed with an address by President Truman, who flew to San Francisco for the occasion. Congratulating the representatives on their historic task, President Truman added these sober words:

"If we had had this Charter a few years ago—and, above all, the will to use it—millions now dead would be alive. If we should falter in the future in our will to use it, millions now living will surely die."

Gospel of Trusteeship

By **EMORY ROSS**



The Assembly composed of representatives of fifty-five nations hear report on Trusteeship

A DISCERNING LOOK AT TRUSTEESHIP as defined in the United Nations Charter reveals three illuminating things about what General Douglas MacArthur called the "theological" problem of human society—that spiritual perception and development which is paramount in building world understanding, confidence, and co-operation and thus ending war.

Trusteeship at its fullest content means understanding, confidence, co-operation built on faith in man, individually and collectively, and on respect for human personality, on justice and brotherhood, and on the rights of all men to be prepared and free to choose their own way of life within the broad framework of the society of their day, as well as to work responsibly for the change of that society if they desire. That high content of trusteeship is a part of the content of the Christian religion.

The Christian religion has had more influence in the past hundred years among the dependent peoples of the world than any other force in stirring their minds, lifting their sights, raising their hopes, widening their visions of what they may become in their world of today; in strengthening their determinations to realize those dreams; and in aiding them by education and training to the knowledge and skills, mental and manual, required to take their place progressively as free people in this modern world.

The Christian religion has at the same time been powerfully working on men and women, on public opinion in the "free" countries—notably Britain, France, Holland, Belgium, the Scandinavian lands, Canada, the United States, China —bringing them gradually to the unprecedented world agreement in the United Nations Charter that all peoples have the right to become self-governing and independent and that it is the duty of those who in certain ways are more advanced to aid increasingly the less advanced to this goal. That agreement motivates the higher elements in the Trusteeship Council's work.

If these three things are true they are of high significance for the world as it struggles these days with global problems even more complex than trusteeship; and they are of the greatest importance to Christians as they face their current duty with their governments and fellow countrymen to assure understanding and fair dealing in their nation's relations with all others.

My thesis in this discussion is not that the Christian religion is exclusively responsible for the high content in the trusteeship concept, or that its responsibility has all been directly discharged. There have been other influences also working for the principle of trusteeship, some of them from peoples and nations which make no profession of Christianity, which even fight it. But, I submit

(a) That there is no philosophy, ideology, or religion which so fully produces the ideas and ideals in trusteeship as does Christianity;

(b) That in non-Christian support of those ideals the strongest are those in which the reflection and influence of Christian principles is greatest, so that indirectly Christianity is making its contribution even here; and

(c) That no force in the past hundred years has exerted so great a power directly as has Christianity, both in most of the dependent areas themselves and in "free" countries as well.

I shall not here argue the proposition set out as above, for I have so many friends and acquaintances who, not professing Christianity themselves, readily agree that the high content of trusteeship is a part of the content of the Christian religion, that to me there seems relatively little need of supporting that statement here.

Such friends do not criticize the content of Christianity. They simply say it hasn't sufficiently worked. With that I agree. It hasn't—because of broad human weakness and sin. And I still further agree with them when, not professing belief in Christianity, they go steadily on working hard for all those principles in trusteeship which are also Christian—which Christ has enunciated and demonstrated more exclusively and convincingly than any man who ever lived, and which, despite human weakness and sin, his followers have continued to demonstrate more globally and

prevailingly than any other community in history.

In support of proposition two, I suggest a look at the Christian missionary enterprises of the past century. But before this look there is one thing to ask: that no reader snap his mind closed at the word "missionary enterprise," so that he doesn't really take the look suggested. That closing is often done, done just as mechanically and automatically as a mouse trap snaps shut when its trigger is touched—whether there is anything in the trap or not. A mouse trap closed is of little use. It and a mind are alike in one thing at least, and are both like a parachute—they function best when open.

Kenneth Scott Latourette, of Yale, is a great historian as well as a convinced Christian. This year, without knowing it was to happen and at a session he couldn't attend, he was elected vice-president of the American Historical Association. His monumental *History of the Expansion of Christianity* treats, in Volume V, of The Great Century in the Americas, Australasia, and Africa. In that is the definitive story of the Christian mission of the past hundred years. In it and in other sources one can see how the Christian religion in this past century was the pioneer in hundreds of places, among millions of dependent peoples, in literacy, education, literature, medicine, public health, agriculture, communal, and social reorganization; in training and helping establish artisans, accountants, doctors, nurses, lawyers, teachers, clergy—leaders and producers of all sorts.

Not only was the Christian mission the pioneer in these and other services—indispensable services if dependent peoples were ever to become masters in their own house; but in many places the Christian mission continued for years as the chief servitor of the people in these matters.

Even today, in Africa—that largest and most numerously peopled dependent area in the world—about 85 per cent of the total educational load south of the Sahara is carried on by Christian missions, sometimes with and sometimes without financial aid from the government.

Further, there is no power greater than the full gospel of Jesus Christ for stimulating individual men and women and groups of them to aspire and struggle to develop every faculty within them, to climb to their highest potential, to lift themselves and all their fellows ever up and up. That is the dynamic, the unrivaled dynamic of the Christian gospel.

That is the dynamic which has lit the lights for millions of men and women in dependent areas in the past century, most of whom have perhaps not themselves professed Christianity. If, now, many of them are embittered, many of them deny the power of Christianity, many of them hate the white man who is called "Christian," many of them look favorably to one or another anti-Christian "-ism" of our day, it is not because the dynamic of Christianity has run down but because the courage of too many professing "Christians" has run out. We don't sufficiently practice our gospel.

In a compacted world more dependent peoples than ever before see these Christians' failures. And when Communism, for example, claims to have seized the principles and to have perfected the practice of brotherhood, liberty, justice—to have really "freed the slaves"—it is understandable that men who have glimpsed the heights through the light of the Christian gospel and yet feel in the depths because of Christians' failures should turn, hoping, toward the "-ism" that blatantly promises all—right now.

Our job as Christians belongs and begins right where every one of our jobs belongs and begins: within ourselves. A new man is required in every man. A new home is required in every home. The newness of the gospel *in practice* is required in every club, union, grange, bureau, company, school, precinct, ward, party, town, state, nation. Nothing else will discharge our multiple duties as Christians. Nothing less will assure a world in which we can *live*—live to that amazing fullness which *is* man.

The fullness is what 150,000,000 dependent people of the earth seek. That is what they will have. They will die to get it for their children, if necessary. Our fathers did.

But they need not die for that. The world has put its many-lettered name to the promise of that very fullness of life for the dependent peoples of the earth, all of them, and has pledged itself to prepare them to take and have it. That is the high content of the trusteeship clauses of the United Nations Charter.

From here on we are all dependent. We are dependent on the power of God in the lives and acts of men—beginning with us. Every child of God has the incalculable strength of God working in him, and the opportunity of thereby aiding God to work also in others. God's power is contagious. Its unprecedented spread and influence among dependent peoples in the past century is renewed proof of its contagion—through men.

And the contagion and *working* of that power—through men, beginning with me!—is the "theological" problem in whose solution, General MacArthur says, lies the world's only hope for freedom, security, and peace.

UNESCO and the Social Sciences

By **CHARLES S. JOHNSON**[1]

In the organization of the subject fields in United Nations Educational, Scientific and Cultural Organization, some are agencies for the preservation of man's knowledge about himself and his world, some are organs for the increase of knowledge, and some for the dissemination of knowledge to education and mass communication. In carrying out the purposes of UNESCO the last of these I regard as most important.

The Social Sciences are regarded as occupying a central position in the program of UNESCO and of being in a strong position to assist in providing a suitable climate within which to carry on co-operative international relations and promote democratic ideals and freedoms. Thus it would seem essential early to identify and analyze, with a view to action through all the means available for the spread of education, the principal obstacles to mutual understanding and peaceful relations among the peoples of the world. This is to be accomplished by scientific methods. There is a disposition encountered in some quarters to speak lightly and even disparagingly of the Social Sciences and the deliberate methods employed in sifting fact from fancy, sentiment from sentimentality, and reason from emotion. It is part of the earlier vogue of popular ridicule of the incomprehensible scholar and scientist. But, as the failure to recognize the value of the deliberate scientific approach to problems of the physical sciences belongs to the era that is passed, so it is with the Social Sciences. When someone scoffs at survey research in the social science field as being static and pedantic, it is simply short-sightedness or ignorance of the methods of effective modern dealing with the question of human relations.

What does the average person know about the kinds of programs and activities that will produce the best results in internationalism among school children, farmers, women's groups, or Rotarians? What is the most effective content of materials for instruction in this area? To what basic motives are the appeals best directed? How well can the appeals be understood through vested prejudice and personal interests? The truth is, there is very little dependable knowledge, and it must be sought and found within measurable limits in order that it may be recognized and deliberately applied. That is why social scientists are needed in the vital work of UNESCO that lies ahead.

In addition to the use of deliberate methods, the program of the Social Sciences in UNESCO contemplates other methods for exchange of ideas and experiences in the effort to promote understanding. First, it is regarded as important to collaborate with and promote voluntary international organizations in the social science field. The exchange of scholars, students, research materials, and books; the pooling of source data; the preparation of glossaries of technical terms are all aspects of this broadening and exchange of knowledge and experience. Second, in conjunction with other fields it is planned that there shall be established international study centers. And third, the concept of tensions includes in the proposal of UNESCO under the Social Science Division the whole complex of social and international problems involved in modern technological developments. It was decided that UNESCO should interest itself in the study of the effects of modern technological development upon social life and institutions generally, and more particularly upon the manner in which such developments might lead to the production of tensions, both national and international, and exercise thereby an adverse effect upon international understanding and co-operation. An inquiry was begun by the International Institute of Intellectual Co-operation, which was an outgrowth of the old League of Nations. This inquiry concerned itself with the problem of mechanization and many valuable documents are already available on this subject.

The touchstone which UNESCO attempts to apply to every item in the program approved is not merely whether it was useful or whether it is within the scope of international organization devoted to the promotion of education, science, and culture, but whether it would serve to promote, with the aid of all those resources which education, science, and culture could bring to the task, the greater happiness, security, and well-being of the peoples of the world. In adopting such a program, UNESCO recognizes the truth that up to now "education in its traditional form has failed to save us from the scourge of war or to promote social progress in larger freedom." Nevertheless, the organization is fired by the vision of what

[1] President of Fisk University, Nashville, Tennessee.

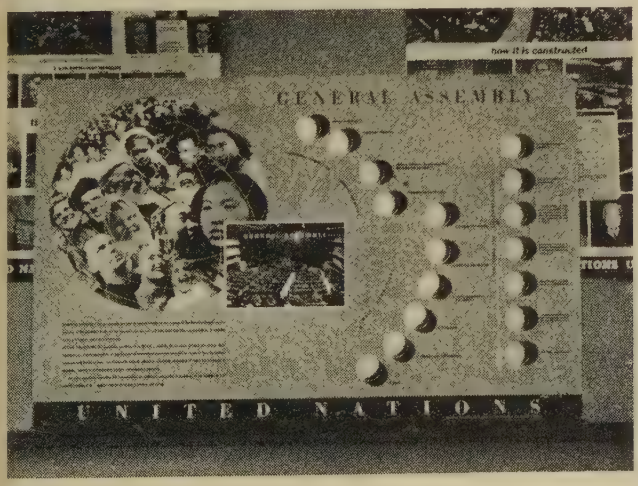
education might do to achieve these ends when directed not by selfish national purposes, but by those universal purposes which lie in the hearts of people everywhere and which might find reflection in an international organization which could facilitate the collaboration and resources of men and women around the world.

Now these are grandiose words which may easily arouse skepticism from the simple fact of their contrast with present realities. They will seem less visionary if the program of UNESCO is thought of as a process rather than a goal. Each step in the program will require the voluntary participation of individuals and agencies representing many nations, races, and creeds. It is a demonstrated truth that understanding between different groups and individuals grows most strongly and speedily when they work together on a practical project with a common interest and a common purpose. The United Nations has a glorious purpose, but in the political field immediate practical ends of nations are too often far apart. In the projects and purposes of UNESCO to get at the sources of misunderstanding, the programs for better health and better living, men of divided political ideologies can work together and by so doing enlarge the sense of community across the barriers of race and nation.

In conclusion, "What can I do personally?" regarding an international organization with purposes such as those of UNESCO. A first requisite is an understanding of the nature and aims of the organization and of the problems with which it attempts to deal. In wartime there are certain devices used freely by public and private agencies for making use of human energy while creating solidarity of purpose for action, but it is different in preparing for peace—for understanding our neighbors. There is no sense of emergency and no physiological fear in the public mind, even though wiser heads may see that there is really danger ahead for all of us. We cannot meet the demands of the present age with worn-out methods. There must not only be knowledge about international relations, but there must be a willingness to translate ideas and purposes into action. It is necessary to do more than talk about international understanding. It is necessary to apply a rigid criterion to understanding itself. There is willingness to look for the shortcomings of other nations, but less willingness to examine our own shortcomings. The principles of the UNESCO Charter can be turned directly upon ourselves and upon our communities. We need to learn first something about the people with whom we are expected to live in this new world. We can at least call for the literature that helps us to interpret them. We cannot accomplish understanding by formulas. Better than literature is getting acquainted with the people themselves. In our midst, we have old and new people out of cultures little known or understood by us. We can demand that the government provide for all of us the same kind of material for the intelligent interpretation of other peoples that the Army prepared for its soldiers during the war under the pressure of not offending our Allies. We can check wild statements as to proof, look for more facts ourselves. We can be willing to be convinced that there are admirable qualities in other people and test this out by beginning at home a friendly invasion of the cultural, racial, and class blocs that becloud understanding. If we cannot be friendly at home, with our immediate neighbors, how can we expect to be friends with those who are more

(*Continued on page 20*)

General Assembly provides for a report of its related organizations of which UNESCO is a vital part



The Economic and Social Council hear a report on proposed activities of UNESCO

The Commission on the Status of Women

By **JOSEPHINE SCHAIN**

PERSISTENTLY, WITHOUT OSTENTATION, women around the world are on the march in an endeavor to gain political, civil, social, economic, and educational opportunities. Extreme action by a group here and there occasionally makes the headlines, but on the whole it is a steadfast movement to better the status of women, to secure laws for their protection, for the protection of their homes and children, and to bring about a more just social order. No matter how backward a nation may be, one is certain to find there a woman's club movement tending toward the same ends as in other countries where the feminist movement is more advanced.

As a result of these concerted efforts a Commission on the Status of Women has been recognized as part of the program of the Economic and Social Council of the United Nations. At the San Francisco Conference, women delegates secured the inclusion of the word "sex" along with the words race, religion, and nationality when the section barring discrimination was drafted. At the organization session of the United Nations in London in February, 1946, a Subcommittee under the Human Rights Commission was authorized. At the fall meeting of the Assembly, the Subcommittee was raised to a full Commission directly responsible to the Economic and Social Council.

There was considerable discussion among the women concerning the wisdom of establishing a separate commission to care for women's interests. There were those who feared that if such a Commission were established, the tendency on the part of the men would be to restrict women to that one section of work of the international organization, and fail to give them representation on other commissions. The other point of view eventually prevailed. The women from the countries where women have achieved a measure of freedom, such as Great Britain, Canada, and the United States, saw the importance of helping first to bring up the status everywhere; that it was necessary to aid the women in the less progressive states before any world-wide advancement could be made.

In the recent report of the Commission on the Status of Women the members outlined the need for political, civil, social, economic, and educational opportunities. In most of the countries women do not have a status before the law in any way comparable to men. The basic aim of the Commission is to change this, to obtain equality with men in all fields of human enterprise. To quote from the statement of Principles and Aims:

"Freedom and equality are essential to human development and whereas woman is as much a human being as man and, therefore, entitled to share with him, well-being and progress of society depend on the extent to which both men and women are able to develop their full personality and are cognizant of their responsibilities to themselves and to each other. Woman has thus

Official United Nations Photos (Department of Public Information)

Mrs. Hamid-Ali, India

Mrs. Evdokia Uralova, Byelorussian S.S.R.

Miss Mary Sutherland, United Kingdom

Mrs. Elizevata Popova, U.S.S.R.

a definite role to play in the building of a free, healthy, prosperous, and moral society and she can fulfill this obligation only as a free person."

The principal yard stick of political advancement is the right to vote. In forty-five countries women have the suffrage; fifteen of these have gained this right since the end of the recent war. With this new power women are asking for a change in the laws discriminating against them. These changes will unquestionably come more quickly now that woman suffrage has been granted, for the vote means power. The political aims are stated in the report as follows:

"Equal participation in governments and possibility to exercise all the rights of citizenship, irrespective of race, language, or religion, and assume all the duties of a citizen which comprise: adult universal suffrage, equal right to vote, equal right to be elected, equal right to hold office."

At the meeting of the General Assembly last fall, the Danish delegation presented a resolution which was unanimously carried recommending that the members of the United Nations which have not already done so grant women the same political rights as men. The object of the resolution was to encourage action on the part of the remaining states where women do not vote.

The right and the opportunity to hold office are corollaries to political rights. Women recognize that many of the things that influence the home are concerns of government. They wish the right to have something to say about these matters; they look upon these issues as just a question of housekeeping in a larger way, and they want a voice.

The report of the Commission emphasized the need of full equality in all civil rights, freedom of choice in marriage, equal right to guardianship of children, right to keep her own nationality, equal right to enter into contracts and control of her property, and the right to establish her domicile. Strange, isn't it, that with all the pious phrases praising motherhood that have been sung through the ages, it is only recently that women have been assumed under the law to be capable of the guardianship of their children.

A large section of the report was given to detailed recommendations showing how the Commission could collaborate with other United Nations organs, governments, and specialized agencies. Thus the members demonstrated that the women did not intend that their interests and activities should be restricted to the Commission on the Status of Women.

The Commission is composed of fifteen members. The states which now have representation on it are Australia, Byelorussia, China, Costa Rica, Denmark, France, Guatemala, India, Mexico, Syria, Turkey, Union of Soviet Socialist Republics, United Kingdom, United States, and Venezuela. Mrs. Bodil Begtrup of Denmark is chairman of the Commission. She has been prominent in the woman movement in her country having been president of the Danish Council of Women.

There has been a sprinkling of women in the various delegations at the meetings of the General Assembly of the United Nations, but there is almost a complete scarcity of women in the membership of the various councils and commissions. Until women themselves begin to press for wider representation, the men will likely continue their present failure to appreciate that women are part of international society.

Mrs. Way Sung New, China

Judge Dorothy Kenyon, United States

Mrs. Bodil Begtrup (*center*), Denmark

Mrs. Alice Kandalft Kuzma, Syria

INTERNATIONAL BILL OF HUMAN RIGHTS

By **MRS. FRANKLIN D. ROOSEVELT**

THE MAIN PIECE OF WORK given to the Human Rights Commission was the writing of an International Bill of Human Rights. In the Charter there are various places where Human Rights are mentioned, but it was felt that the best basis on which to build peace would be to produce an International Bill of Rights in which the rights of all human beings would be clearly stated and each nation would have to meet the challenge to bring its own internal government and customs up to the standards set internationally.

I think many of us thought that the best thing we could do was to write a detailed declaration and get it accepted by the Assembly of the United Nations, but as we were told to actually write a Bill, some member of the Human Rights Commission decided that that meant not just a declaration which would have only moral force back of it, but a convention which would have the legal force of a treaty as each nation signed it.

The first drafting committee was appointed by the Human Rights Commission and consisted of the three officers, myself as chairman, Dr. Chang of China, vice-chairman, and Dr. Malek of Lebanon, as rapporteur. We were told to work with Dr. John Humphrey and the secretarist of the Human Rights Commission, and to draw a preliminary Bill, but this committee was enlarged by the Economic and Social Council so that eight nations' representatives met at Lake Success for two and a half weeks in this past month of June to draft this working paper to present to the next Human Rights Commission which met the latter part of August.

When you begin to define the rights of human beings the world over, you find yourself up against great difficulties. Fifty-five nations can produce a great variety in the way of religions, customs, background, government, and language. We finally decided that while we could approve certain principles for inclusion in a convention, the actual writing of it would have to be done by experts who are familiar with the differences in the various nations and the legal wording which would have to go into such a convention.

A declaration we were able to cover fairly well, though on a variety of points we will offer the different wordings which were favored by different members of the committee. We all agreed on the opening sentence—"All men are brothers." The principle that all men are equal was argued at length by our Soviet colleague and I think there was practically no opposition to this as a basic objective in our attitude toward all human beings.

After the Human Rights Commission goes over this first working paper, I imagine we will have a document which will consist of a general declaration and a convention, both to be presented to the United Nations Assembly in the autumn, 1948.

In the meantime, these proposals which emerge from the next meeting of the Human Rights Commission, will be submitted to all the member governments of the United Nations for comment. They will probably be referred when these comments are received, to another drafting committee and then to a second session of the Human Rights Commission. They will also be gone over by the Economic and Social Council before they are finally presented in 1948 to the United Nations Assembly.

I personally hope that we can get a convention even though it deals with comparatively few points which can now be accepted universally because that would give legal force to the document, and I think the people of the world who have suffered and been downtrodden for many years want something more than words and good intentions.

The writing of this Bill is a challenge to all of us as individuals and particularly when we are citizens in a democracy, because we have to examine our own communities and make sure that nowhere are the rights of human beings ignored. That puts a heavy burden on each and every one of us, and yet only by doing our fair share can we feel we are putting our nation in the position where it can lead in this great step forward through universal acceptance of human rights to ultimate peace.

Mrs. Eleanor Roosevelt discusses the Human Rights Commission with Mr. John P. Humphrey of Canada

GOALS FOR 1948

"MAKE HIS WAY KNOWN"

Suggestions to Help in Attaining These Goals

I. SPIRITUAL LIFE—

"That Thy Way May Be Known Upon Earth"—

1. Through carefully planned worship services.

2. Through daily private and corporate prayer for the peace of the world.

3. *The Week of Prayer and Self-Denial—*
   (a) Through the observance of "The Quiet Day."
   (b) Through an interesting presentation of the objectives.
   (c) Each member to be supplied with the Prayer Card and offering envelope.

II. MEMBERSHIP—

The goal—a net increase in membership

No society will be content to stand still. These times call for an advance of all Christian forces "to make His Way known." To enlist the nonmember we suggest the following to the Membership Committee:

1. Make a list of women in the church and in the constituency who are not members.

2. Meet to assign these names to members of your committee who may secure other members of the society to help. Discuss talking points to use in approaching a nonmember. Study the new leaflet, "How Wide Are Our Hearts?"* (free).

3. Set a time limit on this special membership effort.

4. If the first invitation to join is not accepted assign the name to some other person. Keep cultivating.

5. Plan for a "Welcome Service" to new members when the *Greeting Letter** (free) shall be used.

III. MISSIONARY EDUCATION—

1. Careful and prayerful study should go into the meeting of the Program Committee when it plans for the monthly programs for 1948. Each member of the committee should be very familiar with the program and worship booklets* based on the theme, "That Thy Way May Be Known Upon Earth." The secretary of Literature and Publications should have available files of THE METHODIST WOMAN, the *Annual Report,** the *Visual-aid Catalogue,* and leaflets and pamphlets related to the program topics.

2. The Study and Action Committee should correlate closely the regular monthly programs with the approved study courses. This committee should be alert to increase the study opportunities as the interest of the society in church, community, and world affairs increases.

3. A well-planned review of current issues of WORLD OUTLOOK and THE METHODIST WOMAN at each monthly meeting should result not only in increased subscriptions to these magazines but in better informed and more consecrated women.

IV. CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES—

1. The secretary of Christian Social Relations and Local Church Activities, an active member of the Program Committee, and the Study and Action Committee of the local society.

2. A Committee on Christian Social Relations and Local Church Activities with the secretary of this area of work serving as chairman.

3. The committee meets regularly, studies special needs of the church and community as they relate to visitation among church and community families, special fellowship and recreation needs of the church, juvenile delinquency, employment, wages and hours, race and group tensions, housing and health, and various phases of international relations.

4. The committee brings reports and recommendations to the society monthly. Such recommendations may relate to special *informal study* or action growing out of an *approved study,* or to special legislation, community cooperative enterprises, or to special church or parsonage furnishing.

The program or study or activity is then the responsibility of the whole society.

V. FINANCES—

To help increase giving to "Make His Way Known Upon Earth"—

1. Use the pledge service to help your members to realize that a pledge should be made prayerfully and gladly and that each one has a responsibility to share with others. Follow up those who were not privileged to have a part in that service so that each one of your members will have an opportunity to make her own personal gift.

2. Make use of special times to stress special giving: the Lenten Offering, the Thank Offering, the Christmas Offering. These are ways to increase your giving on pledge.

3. Promote Special Memberships with some one person responsible for that promotion.

4. To help educate your members on a definite part of the program of the Woman's Division, accept a special missionary project.

5. Promote the Annuity program of the Woman's Division and send for special Annuity pamphlet.

6. Remind your members to remember the Woman's Division in their wills and send for special pamphlet on Wills and Bequests.

VI. WESLEYAN SERVICE GUILD—

Our world is a tangle of trouble for millions, with pigeonholes for people marked, "hunger," "Negro," "rich," "fascist," and all the others.

It is important that women who work, the "chore-girls" of civilization, begin the orderly business of putting pieces of Christianity in each of those pigeon-holes for people. What will break down partitions faster? The urgency of getting the philosophy of Christianity to employed women, of gathering together the contributions employed women can make to the Church, has brought about a threefold program for the Wesleyan Service Guild:

(*Continued on page 18*)

Goals for 1948

That Thy Way May
Be Known
Upon Earth

★

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Thy Saving Health
Among
All Nations—

★

MAKE HIS WAY KNOWN

1. SPIRITUAL LIFE . . .

6. WESLEYAN SERVICE GUILD . . .

Triple Guild membership. Triple number of Guild

2. MEMBERSHIP . . .

A net increase in membership. More members mean a greater force to "Make His Way Known."

Check carefully church membership roll and see that every woman who is not a member has a personal invitation to join.

3. MISSIONARY EDUCATION . . .

Carefully planned presentations of the monthly programs based on the Worship and Program booklets, "That Thy Way May Be Known Upon Earth."

Increased study opportunities. Work toward one approved study course each quarter.

A net increase in subscriptions to *The Methodist Woman* and the *World Outlook.*

4. CHRISTIAN SOCIAL RELATIONS AND LOCAL CHURCH ACTIVITIES . . .

An active committee on Christian Social Relations and Local Church Activities to plan study and activities concerned with church and community needs and improving human relations around the world.

5. FINANCE . . .

A continuous increase in giving year by year by the members of your Society.

A gift from every member for the great missionary program of the Woman's Division of Christian Service.

By sharing what you have, help to "Make His Way Known Upon Earth."

Student Movement with special emphasis on missionary education and dedication to Christian service.

8. YOUTH . . .

A secretary of Youth Work promoting the objectives of the commission on missions and world friendship and serving on the Joint Committee. Provide wherever practicable for an interest group of girls to study the work of the Woman's Society of Christian Service. Be alert to acquaint young people with the opportunities for service within the church, at home, and abroad.

9. CHILDREN . . .

A secretary of Children's Work who will take an active part in the Council of Children's Workers and serve as a leader of children in the Sunday morning or Additional Sessions of the Church School.

10. SUPPLY WORK . . .

Some Supply Work for both Home and Foreign missionary institutions and enterprises. This, over and above the pledge.

11. STATUS OF WOMEN . . .

A wider participation of women in the work of the church. A secretary of Status of Women who will seek ways to increase the number of women serving in places of leadership in the local church and the community.

12. REPORTS . . .

Use of reports to check on attainment of objectives.

Quarterly reports sent to the district officers on time.

Woman's Society of Christian Service

(*Continued from page 15*)

1. Triple membership. Each Guild member will need to bring into her Guild and her church two new members before May, 1948.

2. Triple units. As churches without Guilds are found, help from the Woman's Societies will be needed in establishing new units.

3. Triple services. As Guild membership and units triple, so will its services. But each Guild member should make every effort to triple her own particular services to her church, her community, and her world.

VII. STUDENTS—

The secretary of Student Work may make God's way known by creating a friendly atmosphere with students.

1. *Among students*—keep in touch with those away from home through letters, cards, devotional materials; i.e., *The Upper Room, Power.* Co-operate with pastor in securing and distributing *motive* and other literature.

2. *Anyone away from home*—be particularly interested in foreign students who appreciate opportunities to be in American homes. Church women may render real service here with international implications for peace.

3. *Broaden the horizon of young people*—interest students in selecting a Fellow College or Fellow American project. Write the Student Office for material. Share missionary materials with students.

4. *Deepen dedication to Christian service*—create opportunities for missionaries to speak to young people and for individuals to dedicate themselves for full-time Christian service at home and abroad. Use material from Personnel Office, 150 Fifth Avenue, New York 11, N. Y. Urge attendance at church student conferences.

5. Use students in your Woman's Society of Christian Service. Have them lead the worship service or have a deputation team from a near-by college conduct the church service.

VIII. YOUTH—

The unified program for the missionary education of youth gives the Woman's Society of Christian Service definite responsibility. To make this relationship effective:

1. Elect a secretary of Youth Work who is well informed concerning the missionary enterprise, who is interested in youth, and who appeals to youth.

2. Work closely with the advisers and members of the commission on missions and world friendship. Co-operate also with the missionary education adviser of the intermediate department in promoting missionary emphases.

3. Encourage additional mission study and activity through interest groups. Provide the program material *Today's Messengers** (65 cents) for the girls' interest group.

4. Promote the Methodist Youth Fund and share with the Methodist Youth Fellowship those materials which will help them to become better acquainted with the projects of the Woman's Division of Christian Service receiving support through the Methodist Youth Fund.

5. Direct key young people to the vocational possibilities in the mission field at home and abroad.

IX. CHILDREN—

The church's program for the missionary education of children through the church school provides for the active co-operation of the Woman's Society of Christian Service. To make its full contribution to the work for children the Woman's Society should:

1. Elect a secretary of Children's Work.

2. Encourage the secretary of Children's Work to take part in the meetings of the children's workers in the church school known as the Council of Children's Workers. She is, by virtue of her office, a member of the Council.

3. Urge the secretary to serve as a teacher in the Sunday morning sessions of the church school, or as a leader of additional sessions, and, where possible, in both capacities.

4. Invite the secretary to make a brief report on the Children's Work in the regular monthly meetings of the Woman's Society, pointing out ways in which the women can share in the work.

X. SUPPLY WORK—

Supply Work can help "make His Way known upon earth" only in so far as every society—

1. Elects as its secretary a consecrated, enthusiastic woman with the "map of the world on her heart."

2. Accepts the supply list sent it.

3. Presents quarterly in a most interesting manner some need and gives its members an opportunity to contribute to it.

4. Encourages the Guild, youth, and children to participate in Supply Work.

5. Reports on time all Supply Work done.

XI. STATUS OF WOMEN—

The Status of Women means the place women hold in human society. Many women need help in reaching the place where they may fully participate in the life about them; guidance in using their abilities to the greatest extent in the work of the church, community, and state, and in best expressing their Christian womanhood in the avenues now open to them. To accomplish these aims:

1. Prepare a chart of the abilities of women in the church membership for use by nominating committees and pastor.

2. Nominate during the year at least one qualified woman to a general board or committee in local church.

3. Support actively at least one community project for the betterment of women.

4. Have at least one program during the year devoted to Status of Women.

XII. REPORTS—

Reports not only give necessary information to district, conference, jurisdiction, and Division officers, they help each society to check on its own record. Compare the reports quarter by quarter, especially with the latest annual report. Your report is the measurement of your progress.

1. Secure a *Record and Report Book** (40 cents).

2. At the Officers' Training Day each officer who reports should become familiar with her report blank.

3. The week before each quarterly report is due have a meeting of the Executive Committee when each one reporting makes out her report. Mail these reports not later than the *first* of April, July, October, and January, to the respective district (or conference) secretaries.

* Obtainable from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

PROGRAM AIDS FROM THE PUBLIC LIBRARY

By ANNE F. STURTEVANT[1]

YOUR FIRST JOB AS A CITIZEN of the United Nations is to know the problem. What is security? How is it to be achieved? What is the price we must pay for it? What is e importance of social, economic, and educational ctors? What is the meaning of the dignity and orth of the human person? What is the relation-ip between nations? Am I my brother's keeper?" Your Methodist study pamphlet, *We, the eoples*, outlines in this way the individual's re-ponsibility in the atomic age. Realizing that roups planning effective educational programs will eed to know the best sources of information, the noch Pratt Free Library has taken the initiative keeping leaders informed about reading and udy materials on world problems. One member the Library's Education, Philosophy and Reli-on Department is assigned to co-operate with altimore church groups planning study programs. its of pamphlet materials are prepared to suit roup needs, and reading lists are compiled upon equest. Collections of books are loaned for periods four, six, or eight weeks to be used as small rculating libraries. For special meetings, exhibits re arranged including books, pamphlets, maps, and osters.

The exhibit "One World—Many Peoples," illus-rated in this article, is an example of this service. o understand the peoples of other countries and he reasons for our differences is a necessary step ward the establishment of a world community. herefore, the books in this exhibit were chosen s introductions to the peoples of the United Na-ons. The descriptive list, compiled by the Li-rary's History Department, contains running omment such as the following: "Agnes Rothery kes the reader on a *Central American Round-bout*, a swift but delightful tour of the five Cen-al American republics, which brings us to the reshold of the South American continent. Harlan trode's *South By Thunderbird*, is a description of n airplane flight through the South American ountries from the shores of the Caribbean to outhernmost Argentina.

"From the tip of South America, a turn of the obe westward across the Pacific brings New ealand and Australia into view. *I Heard the nzacs Singing*, by Margaret L. Macpherson, a New Zealander by law and an Australian by mar-riage,' is an optimistic book on the Anzac lands.

"The life of the ordinary Chinese people is vividly revealed in *A Daughter of Han*. The auto-biography of an illiterate Chinese woman as re-lated to Ida Pruitt reveals a philosophy of life far different from that of the West."

In a similar way, this book list introduces each one of the countries in the United Nations. The Enoch Pratt Free Library will gladly send you a copy of this list upon request.

The aim of this exhibit and list is to encourage background reading for the year's mission study. One group has already begun to use them for that purpose. The whole book display will be borrowed for an introductory meeting. Several members have volunteered to read one or two books each and to present them to the group in a series of meetings to follow. In connection with this read-ing they will discuss the chapters on "The Field Abroad" and "The Revival of Europe" in the study book *Committed Unto Us*.

Similar exhibits and lists for last year's mission studies on India and Race Relations were used by twenty-five Baltimore church groups in a variety of ways. The group mentioned above conducted the same sort of program on India last year and reported a circulation of about fifty books. A denominational leader borrowed the display for a district meeting. As a result, several leaders from churches in the district were interested and bor-rowed it for their own meetings. Copies of the reading lists were distributed at a meeting of the

ONE WORLD MANY PEOPLES
IN THE ATOMIC AGE
BOOKS FOSTER FRIENDLY UNDERSTANDING AND
COOPERATION AMONG NATIONS EVERYWHERE

[1] Department of Education, Philosophy and Religion, noch Pratt Free Library, Baltimore, Maryland.

mission study leaders of another denomination. Posters, book jackets, and mounted pictures of India borrowed from the library added colorful background for severl group meetings. A series of posters on "The Races of Mankind," available from the Race Relations Division of the American Missionary Society, was found to be useful as a basis for group discussion.

Church groups have used library materials for many other related projects furthering international understanding. The Baltimore Council of Church Women sponsors a program each year for World Community Day. For one year's program, when seven simultaneous discussion meetings were planned for churches in various parts of the city, the library prepared similar kits of study materials for display at each of these meetings. Last year, for a meeting on the United Nations, the library's Civics Department prepared a reading list giving brief, clear information on the history and general organization of the United Nations and the work of the Atomic Energy Commission, the Educational, Scientific and Cultural Organization, and the Economic and Social Council.

Churches also co-operated with the library last winter in presenting a major community educational project, the Atomic Energy Institute. Five meetings were arranged at the library with such speakers as Leland Stowe, Donald Andrews, Vera Micheles Dean, and Norman Cousins discussing the use and control of atomic energy. An extensive exhibit of books and large panels was prepared and displayed in the central hall of the library. A specially compiled reading list was widely distributed. Groups of all kinds were asked to help with the publicity. As a result, several thousand Baltimoreans were stimulated to think about the implications of atomic energy *for them.*

At Mr. Stowe's suggestion that a sense of individual responsibility might be encouraged through reading and discussions in small groups, many leaders in Baltimore's churches, schools, and women's clubs came to the library for program materials. Nolde's *Power for Peace* and *What the Christian Can Contribute Toward a Better World,* edited by Bishop Scarlett, provided good discussion material for religious groups. The film strips, "World Control of Atomic Energy," "Up and Atom," and "How to Live With the Atom" served as a basis for discussion in other meetings.

As these programs continue, the discussions will broaden to include the United Nations, race and intercultural relations, our foreign policy and our domestic, economic and social problems. The library will provide these groups with kits of materials to fit their needs. The Education, Philosophy and Religion Department is building up a sample set of denominational pamphlets on these subjects which should provide leaders with useful program suggestions. Posters, charts, and maps will also be available. Of special value are the four charts published by Denoyer-Geppert showing the development of world organization from the Atlantic Charter to the San Francisco Conference and the organization of the United Nations. The Council against Intolerance has published an interesting series of four posters on interracial and intercultural relations, "We Hold These Truths," and a large picture map "America —A Nation of One People From Many Countries."

As you plan your study group meetings this winter, why not ask your own local public library to help you find the best sources of information? Attractive displays of books and pamphlets at meetings, circulating collections of materials for the use of group members, and the distribution of brief, interesting reading lists should be an important part of your program planning. Your local librarian will be glad to help you.

UNESCO AND THE SOCIAL SCIENCES

(*Continued from page 11*)

geographically remote? And, lastly, we can examine our own brand of "nationalism" to find out what it is that keeps the stereotypes alive; find out that elements in it need to be questioned if we are to live in the larger world community. We can ask ourselves at what we are driving, what are we doing that we deny others the right or privilege to do, and by what justification. Perhaps we may decide that it is too dangerous to face the reality of the present world struggle for power. Then we should face just as frankly what is already evident to all of us—the inevitable and disastrous results of world anarchy and self-destruction in the name of survival.

The purpose and scope of UNESCO in the Social Sciences and in other fields have grown in the minds of the delegates from forty different nations and have taken a shape that is far grander than the mere advancement of learning or of intellectual co-operation. At first timidly then with kindling imagination, they have blocked in the outlines of a foundation for peace, security and freedom for all peoples, built not on an international police force or a delicate balance of power but on an understanding and the realization in the minds of people everywhere of the common purposes of mankind.

THE U. N. NEEDS YOUR PRAYERS

By **WALLACE C. SPEERS***

When the Call to World Prayer was issued by the Laymen's Movement for a Christian World and Dr. Frank Laubach was sent to Paris to pray for the spiritual conditioning of the delegates at the Peace Conference toward doing God's will, Methodist women quickly joined with those of all denominations who added their strength and support to Dr. Laubach's effort, by forming prayer groups and in taking one certain hour every day so that all the twenty-four hours were covered several times over.

The response was so overwhelming, that in the same faith, the Laymen's Movement, with the fine co-operation of the lay groups of many church denominations, sent Dr. Laubach to twenty-six cities in the United States and Canada to tell of his experiences and to urge upon his hearers the critical necessity for prayer. A church near the United Nations was set aside for prayer during the sessions of the General Assembly in the winter. The State Department has granted the Laymen's Movement two tickets for attendance at morning and afternoon sessions of the United Nations. These are used by members for the purpose of prayer.

During the Moscow Conference, the Laymen's Movement broadcast daily seven-minute talks by laymen to Europe, over short-wave station WRUL, emphasizing spiritual values and the necessity of supporting the United Nations. The broadcasts closed with a prayer for the Foreign Ministers. Transcriptions of these talks were rebroadcast in Virginia, North Carolina, Tennessee, Iowa, Wisconsin, and South Dakota. The Laymen's Movement is continuing to send communications to the more than 25,000 persons who have signed and returned the Prayer Card.

It is the feeling of the Laymen's Movement that a place for prayer and meditation should be provided in the new buildings for United Nations. Mrs. Eleanor Roosevelt is deeply interested and has expressed her willingness to work with others toward this end.

The Prayer Cards, *Standing in the Need of Prayer,* first printed for Dr. Laubach's Prayer Tour (650,000 have now been distributed), have been used widely in woman's societies of all denominations. Mrs. W. M. Alexander, your Secretary of Spiritual Life, has greatly helped stimulate interest in the use of the *card* by drawing attention to the need. They were sent to thirty foreign units by Mrs. E. L. Hillman, Chairman of the United States Unit of the World Federation of Methodist Women, and are being included in the *Spiritual Life Packets* of the United Lutheran Church in America. They are also being used in study courses on "Christian Bases of World Order," "Prayer," "We, the Peoples of the United Nations," and "World Evangelism." During the summer, 16,266 cards were used in 81 conferences, summer schools, Ashrams, Camps Farthest Out, Institutes of International Relations, and in other groups of church and lay leaders.

Dr. Laubach has continued to present the Call to Prayer while carrying on literacy campaigns in Egypt, Lebanon, Syria, Iran, Iraq, Ethiopia, and the Philippines. In these countries, Protestants, Greek and Roman Catholics, Nestorians, Copts, Moslems, and others have united in prayer for the United Nations. The Prayer Card has been translated into Arabic, Persian, Syrian, and Amharic, and Dutch.

The meetings of the General Assembly of the United Nations this fall can be an important factor in securing a just peace for our world. During its sessions we must stimulate thousands of sincere people to pray. Expert ability and technical skill will be available. To these must be added spiritual power that can make man's decisions conform to God's laws. Helping to provide that spiritual power is the magnificent opportunity that has been given to all of us. We are asking you to pray.

In continuing your efforts, won't you:

1. When you read a headline or hear a broadcast, or conversation that is destructive, breathe a prayer right then for God's conditioning influence.

2. Read over the list of delegates, praying briefly for them throughout the day, "Lord, may these men feel a need of Thy wisdom. May they pray, hear Thee, and do Thy will for the whole world. May they love one another."

3. Ask your church, society, prayer groups, and clubs to observe daily prayers for the delegates.

4. Secure copies of the Prayer Card from the Laymen's Movement, 347 Madison Avenue, New York (free).

5. Use the stamp, "The U.N. Needs Your Prayers,"[1] on the envelopes of your correspondence.

*Mr. Wallace C. Spears is Chairman of The Laymen's Movement for a Christian World, and Vice-President of McCutcheon's Department Store, in New York City.

[1] The Laymen's Movement, 347 Madison Avenue, New York 17, N. Y. $1.55 each.

"MAN--THE LAND--AND GOD"

By **HELEN PATTEN HANSON**

"Joyful, joyful, we adore Thee,
God of glory, Lord of love—"

SOME TWENTY-FOUR HUNDRED METHODISTS of the National Rural Life Conference were making the coliseum at Lincoln, Nebraska, ring with their voices on the morning of July 29. Fervently they sang:

"Father-love is reigning o'er us,
Brother-love binds man to man—"

and then turned to that fine rural hymn, "For the Beauty of the Earth."

It was stirring music and a stirring sight. From every state in the Union, from every conference in the country, by train, by car, by plane, by bus these rural representatives had converged upon this city with the single purpose of lifting into the focus of attention the rural field of the church. Every possible rural field worker had been called in. Every bishop who could make it was there. And great was the expectation among them all.

This first National Rural Life Conference was, according to the chairman, Bishop W. C. Martin, the result of the spontaneous expression of an awakened conscience across the church regarding the vital need of the rural field for attention and help. Dr. Roy L. Smith declared it to be "the most significant, most largely attended, most thrilling event of Methodist history in the quadrennium."

For over a year this three-day gathering had been in preparation. Farm men and women, trades people, rural teachers, editors, pastors and other key persons from town and country situations had been carefully chosen to attend. Study guides had been sent out in advance. And now this great body of delegates was instructed to pool their experiences, express their convictions, and work out brief, concise statements of policy and program for the rural church.

The unforgettable addresses of the first morning brought them upstanding in their thinking. They faced the fact that America is basically a rural nation, and her future depends upon the life developed in her town and open country; also, that Methodism is basically rural, with 60 per cent of her membership in rural sections as well as 80 per cent of her church organizations; that the urban church depends largely on the stream of leadership from the rural sections to maintain itself, but that ominous signs point to the drying up of this stream, parched by the secularism of th times; yet upon the strength or weakness of th Christian ministry in town and country largel depends the moral character of the generation no moving into the "atomic age." It was clear tha no longer should the rural church be the stepchil of Methodism, coming in last in consideration fo pastoral appointment, program, and supervisio Instead her strategic position as the center o opportunity must be recognized. She must be un dergirded, strengthened, equipped. But how?

With temperatures soaring to 105 degrees, th delegates literally shed their coats and rolled u their sleeves as they wrestled with the problem before them in the eight study commissions. Suc expressions as "grass roots," "community ap proach," "long-range program," "group ministry, "larger parish," "family unit," "democratic prac tice," and "rural-trained leadership" were tosse about freely. They looked at the shortage of min isters and said more lay leadership must be de veloped, and more young people challenged to th rural ministry. They declared for the trainin of ministers for rural ministry. They decried usin the rural church as a steppingstone to somethin "higher," and appealed for a more fixed leadership made attractive by adequate salary and recogni tion. They called for more attention to the famil in church planning, and stressed this year's Crusad emphasis on home visitation. They urged co operation with educational and recreational agen cies in the community, and recommended a com munity council as a planning medium. The delved deep into economic problems, urging th church to concern itself with land and labor pol icies that would conserve land resources and pro vide adequate living for the people, and stabiliz and advance the business interests of the com munity. They advocated helping young couple financially to get started on farms of their own They asked recognition of the sanctity of human personality in eliminating class and racial tensions The full results of these hours of deliberation an recommendation will be published later in a study text from the Division of Home Missions.

Two most practical periods in plenary sessio were given over to panels on the rural church i action. One of these was on "The Church, th Home and Family," under the guidance of Mrs J. D. Bragg. On the panel were Mrs. W. H Ratliff, president of the Southeastern Jurisdictio

Woman's Society of Christian Service; Mrs. Paul Fair, leader in a rural church in Rockton, Pennsylvania; and Miss Elizabeth Thompson, our rural worker in the Louisiana Conference. Space forbids going into detail on their fine contributions on the importance of strengthening the home if civilization is to survive, the possibilities of Christian education in family life, the need of Christian concern and the exercise of intelligent citizenship in solving community problems, and the challenge of rural youth work.

The second panel of eight gave new insights into "Patterns of Effective Rural Work," such as the mobile unit, the larger parish, the farmer-preacher, the long-time "country parson," the country editor as preacher, college students in the rural ministry, and the group ministry as described by Estelle McIntosh, rural worker in Scott County, Arkansas.

Through the entire three days certain outstanding points seemed to emerge concerning "Man . . . the Land . . . . and God":

1. To have a strong church of tomorrow, to have a stable nation of tomorrow, to have a "tomorrow" at all in the world, the American mind must be mobilized for moral integrity and spiritual faith. That it makes a tremendous difference what people think and believe, was the heart of Roy Smith's remarkable message on the first night. We are in at the death of an epoch, and the birth of an age—a dangerous age. . . . . Get the three doctrines of a divine Creator, a moral universe, and the sanctity of the human individual into the little schoolhouse and the country churches across the land, and America is safe for all time."

2. This realization of the strategic importance of the rural field places a strong mandate on the church through its bishops, district superintendents, and other leaders to lift rural work into the place it merits.

3. The care of the land is a divine stewardship. It has been widely abused. "God has given man a Garden of Eden," said Dr. A. W. Hewitt in a worship period, "and what has he done with it?" Two present-day sins stood out clearly: moral erosion and soil erosion.

The entire three days were permeated with a sense of worship, from the music each night by a great rural choir representing sixteen churches, to the closing service of challenge and dedication. In the words of Dr. C. M. McConnell, this remarkable conference was "timely, constructive, total, successful"; but above all it was "unfinished." It left with each one a sense of mission, of participation in something strategic and powerful in the church that was just the initiation of something even greater. The work was just begun.

Bishops Ivan Lee Holt, Ralph Magee, A. Frank Smith, and W. C. Martin discuss the conference with Dr. C. M. Julian

Miss Elizabeth Thompson, Mrs. W. H. Ratliff, Mrs. J. D. Bragg, and Mrs. Paul Fair check on final details for their panel discussion

National Rural Life Conference in session in the Coliseum, Lincoln, Nebraska

As If Tomorrow Had Already Come

By **VIOLETA CAVALLERO**

OPENING OF A NEW ERA in the Protestant foreign mission enterprise was signalized as the fourteen-day sessions of the International Missionary Council at Whitby, Canada, came to a close.

Third in a series of world-wide mission assemblies which began in Jerusalem in 1928 and continued in Madras, India, in 1938, the Whitby conference is being described by church leaders as the high-water mark of co-operative Protestantism in the mission field.

Two developments support this description: (1) for the first time a growing parity between the so-called younger (mission receiving) churches and older (mission-sending) churches has been formally recognized; (2) the conference agreed, almost unanimously, upon the need for a co-operative, nondenominational approach in missionary endeavor.

At the same time the 112 accredited delegates from forty countries frankly acknowledged, in the words of Dr. John R. Mott, honorary chairman of the Council and president of the World Alliance of the Y.M.C.A., that Christian forces the world over "are now confronting possibly the greatest concentration of major unsolved problems the Church has ever faced."

The general theme of the meeting was "The Christian Witness in a Revolutionary World" and the words of the Living Christ, "all authority hath been given unto me in heaven and on earth —go ye therefore . . . ." (Matthew 28:18, 19) were the marching orders for us all. Three topics were stressed: World in Ferment, Word of Redemption, and A Witnessing Church—Local and Ecumenical.

The first topic: World in Ferment, gave us a vision of a world in need, in desperate need, of bread and stars—of material reconstruction and spiritual uplift.

When we studied together the Given Word—the Word of Redemption—the power to face this world in ferment in the name of the Lord and Master and when we had studied the needs of the world, then we were ready to face the task of the Church, her witness to society and to the world.

One of the greatest blessings of such a gathering is always the meeting of personalities. Who will ever forget some of them? The delegates from Germany, the strong Chinese group, the ones from India and Korea, etc. As one remembers them there is a mixture of feelings—deep emotion, deep joy, and deep gratitude. Their presence seemed to tell us of the Americas that it is of small importance if persecution, anguish, and death come if the last word of the universe belongs to God and God is interested in the task of the Universal Church. The reports that were made, the plans that were formulated, the hopes and desires for the world, showed clearly that for us there, "tomorrow has already come"!

The words of Rev. Norman Goodall, editor of *The International Review of Missions,* will long be remembered as he summed up this conference for the thousands that listened over the radio:

"I am speaking to you from an international conference that has not broken down. That is not a cheap gibe at other gatherings where honorable men have toiled in mighty tasks and yet have been frustrated, but it is testimony to a great experience and one which has a bearing upon those other international meetings.

"You have already heard that we are a company of about 100 people, drawn from 41 nations. Did you notice what an interracial, as well as international group this is? We are from *Indonesia and Holland,* from *India and Britain,* from the *Congo and Belgium,* and from the *Philippines and the United States,* as well as from many other countries.

"Yet I think the most startling fact about this little company is the diversity of experiences through which its members have recently passed. There are folk here who have been tortured; there are those who have been in prison; there are men who have nearly starved to death; there are scholars and artists who, for months at a time, have been too famished and frozen to think. There are good men who have found themselves taking a different line from one another on such agonizing dilemmas as when to collaborate with an occupying power and when to resist. There are men whose countries have been on opposite sides of the fighting line in this last and most awful of our world wars.

"Matched with this diversity of wartime experiences there are the contrasts to which we shall return when we leave here. We are all enjoying Canadian hospitality and are looking well on it. But it is not nice to think of the sort of winter to which many of our European delegates will return, especially of what lies ahead of our German brethren. And deeper than these things are the kind of situations—economic, political, and national—to which we shall shortly disperse: in such countries as Indonesia, Korea, the Philippines, Burma, the Middle East, and the European 'melting pot.' We have neither come from, nor are we going back to, any sort of Garden City existence. On the contrary, as one of our members has put it, we are back at 'frontier' conditions of living. Over vast stretches

of the world physically and in deep ranges of life psychologically, we are on the frontiers of the primitive.

"From this extraordinary medley of experiences and prospects, we have found ourselves caught up into a most moving sense of unity. There is a lot that could be said about this: its character and the explanation of it, and the grounds upon which it is based.

"First, we have been *gripped by a sense of the terror and splendor of being alive at such a time as this.* You won't be surprised at that word 'terror' when you stop to think about it. When we first began to plan for this conference, we thought of it in terms of a postwar affair. We said: 'After the war'; but here, despite tranquil surroundings and uninvaded Canada we know full well that we, and all the rest of you, are right in the middle of one of the greatest wars in history. This is not scare talk about a third world war which may yet come and hit our children. It is realistic talk about the war that has not stopped —the war that is involving us all—young and old—now.

"What is the nature of this unfinished war? Partly, it is a struggle with the aftermath of the fighting; we are groping our way through the debris of a ravaged world. Partly, too, it is the struggle to adjust ourselves to new forces which have been unleashed in these last years. But there is more to it than this. Amidst these grim conditions, and by the threat of new weapons, the world is continuing its assault upon the integrity of personality, upon the right of a person to be a person; to be free, not to do what he likes, but to respond with liberated spirit to the claims of God upon his soul. This is the crux of the matter. It is the world's continuing assault upon the integrity of personality.

"In this battle, the point of attack sooner or later proves to be an attack upon the Christian conception of truth, justice, mercy, freedom, charity. The attacking forces may be governments—new or renewed totalitarianisms. They may be organized religious imperialisms or massed economic forces. They may be the armies of technocracy, of a powerful but sub-Christian press, even of the radio and mass education. The most dangerous points of attack are nearly always the same. While appealing to needs and desires which in themselves are right and good—hunger for social justice, for a better community life, for fullness of living—these attacking forces exploit a deep-seated willingness in us all to become enslaved by something less than the love of God—by fear, class prejudice, racial prejudice, love of power, love of self. Some day the organized maneuvers of these forces may result in another physical clash of nations, with all that this means, if ever we let it happen again. But though we stop short of this final insanity, the war is already on. You and I are in it and there is no discharge. This is the terror of being alive today.

"But I have spoken of the terror and *splendor* of being alive today. I wish I could convey to you some fraction of what we have felt about this here, but words won't do it. Somebody tried to express it by saying: 'I feel as though tomorrow has come at last.' Do you see the point of that?—the tomorrow for which you have longed and prayed: when the war would be over—really over; when victory—the victory that matters eternally—would be assured; when you need not be afraid any more; when you need no longer feel frustrated or impotent or incurably tired; when you could be at peace within and yet magnificently alive and fit for anything: fit for death and eternity, as well as time and all its hazards and joys.

"Well, this tomorrow has come. People here who have faced the terror know it. Those who have been tortured, half starved, and frozen know it. The bereaved, the overworked, the naturally timid have discovered it. The tomorrow of God, made alive in Christ and by the power of his Spirit, is with us here and now.

"Now out of this splendor of living, we have seen afresh the kind of job that is to be done, if, for all mankind, the terror is to be overcome and the splendor seen. *We've to go into all the world with good news,* and we've to take it not chiefly by professional preachers and in professional language, but through all sorts and conditions of men and in the language that is life as well as speech. We've to go into all the world, into the domains of politics, economics, public administration, education, journalism, the arts and sciences, where the battle is on. Not glibly suggesting that stubborn technical problems can be solved by piety or amiability, but raising up and sending first-rate men and women into all these fields; technicians, if you like, but persons—persons to whom tomorrow has come; men and women whose conceptions of truth, justice, mercy, freedom, and charity are Christian through and through; men and women who believe in life because they believe in God and have been saved to serve. This is the new priesthood of all believers, the new missionary vocation of all believers, the new world war of the spirit to which we are called. And while this opens up new mission fields in what we used to call Christendom, our special concern here is still with those lands where millions have had no chance to know who Christ is and what splendor of living means in him.

"As part of this task, we have to do something about those fellowships of Christian insight and experience which we call the *churches.*

"This conference has made us more than ever thankful to God for his gift and creation—the Christian Church. We have seen how, if it had not been for the faith, the worship, and the fellowship of companies of Christian men and women throughout the world, tomorrow would never have come to us as individuals. In the congregation of the faithful, often small, poor, persecuted, or in peril, the vision has been given, courage has been bestowed, the grace of our Lord Jesus Christ has appeared, bringing wholeness and spiritual peace. Moreover, we have learned afresh that even the smallest and poorest little congregation is never a solitary unity. There is a spiritual interaction between it and the whole Church of God; between your parish church or village chapel and the whole Church throughout the world; between each local congregation in this world and the Church of the centuries past. Here is the real international, supranational society which is at the same time supernatural, and the local congregation is just the focal point of this Christian international—the Church ecumenical and eternal.

"Yet with all this, we have been gravely disturbed about the churches. Physically they have felt the full force of war's destruction. Thousands of buildings have gone. We are twenty million Bibles short. There is a famine in Christian man power. All over the world the churches are inadequately equipped with resources to do their job as it ought to be done today. Here in the work of the International Missionary Council we are initiating plans on a world scale, on an interdenominational basis, to remedy these things.

"The proclamation of this Good News to all mankind is our commission and task. It is the real thing that gives point to being alive at a time like this. We who have gathered here are giving ourselves to it afresh. We call you to it also so that by the grace of our Lord men everywhere, disillusioned, or despairing, may lift up their heads and say: 'Nobleness walks in our ways again and we are come into our heritage.' "

FOREIGN NEWS FLASHE

RECENTLY RETURNED FROM

Bulgaria: Miss Elaine Cooper, who has taught for one year in the American School in Lovetch.

China: Miss Martha McCutchen, 275 Robincroft Drive, Pasadena 6, California.

India: Dr. Stella L. Dodd, 2804 Clarendon Avenue, Huntington Park, California; the Misses Ava Hunt, c/o George H. Rogers, Route 2, Box 55, Vista California; Grace Davis, c/o Mrs. Ernest Wagoner, Carthage, Indiana; Jessie Bragg, 1845 S. 48 Street, Lincoln, Nebraska; Maurine Cavett, 35 Avenue B, Denison, Iowa; Anna Agnes Abbott, c/o Mrs. S. G. Spencer, Payson, Illinois; Emma Rexroth, c/o Mr. Louis J. Rexroth, National, Washington.

Mexico: Miss M. Irene Nixon, c/o Mrs. E. J. Luark, Kenedy, Texas.

RECENTLY SAILED FOR

Belgium: Miss Ethel Homfeldt, a new missionary appointed to Central Congo Conference, sailed for Belgium August 8, where she will stay for six months or a year studying the language and educational system of the Belgian people. The Belgian government is increasingly insistent that missionaries to the Belgian Congo understand the language and culture of the Belgian people.

Poland: Miss Margery Short. During the war Miss Short was an officer in the WACS and worked in Europe. She goes to Poland as a special worker with her salary provided from the funds from the Crusade for Christ.

Angola: Miss Cilicia Cross.

China: The Misses Marguerite Twinem, Lois Witham, Clara French, Laura Schleman, Jean Craig, Marie Adams, Mary Shearer, Janet Surdam, Edith Youtsey, and five new missionaries—Judith Heinsohn, Elizabeth Johannaber, Eunice LaRue, Hazel Rippey, and Mrs. Elizabeth Mortimer.

India: The Misses Anna Blackstock, Janette Crawford, Maren Tirsgaard (via her home in Denmark).

Cuba: The Misses Gertrude Moe, Dreta Sharpe.

Uruguay: The Misses Dorothy Nelson, Viola Brunken.

Brazil: Miss Ruth Anderson.

POLAND

In September, 1946, the Language School in Warsaw opened for its first postwar year. There were few textbooks and the schoolrooms were inadequate. Nevertheless, the school has had a record enrollment of approximately 2,000 and a monthly attendance of 1,000. The schoolrooms have been put into better condition. A reading room, auditorium, and small library have been added. Miss Ruth Lawrence wrote: "I enjoyed the year's work but it kept me busier than I wanted to be sometimes. We are sure we shall have fewer difficulties another year."

PORTUGUESE EAST AFRICA

Africans Want Reading Material. The desire of the people of Africa for reading material presents a great opportunity and a great danger. The church seeks to accept the opportunity and avert the danger by producing good literature. Miss Ruth Thomas, of Kambini, translated in 1947 the program for the World Day of Prayer and sent typed copies to the women leaders in the different circuits. From many villages she received reports of a good day. In some circuits there were two or three groups in separate villages, making it possible for a large number of women to attend. Copies of the 1948 World Day of Prayer Program have been sent to each of our mission stations in Africa with the hope that through its use the Christian women of Africa may realize their unity with Christian women around the world. Miss Thomas wrote: "I know that our African people are hungry for things to read in their own language, and never tire of being taught. Every booklet that comes off the press is greeted with enthusiasm. Little children come with baskets of wild greens they have picked out in the fields in order to sell them to get money to buy primers and school books."

CENTRAL CONGO CONFERENCE

The Central Training School in Wembo Nyama, Central Congo Conference, includes the Station School for Boys and Girls, the Normal School, Bible Training School, a school for the wives of the teachers and older students, and a nursery school. Missionaries have long felt the necessity for more concentrated work with women, and because the women marry very early in Central Congo, it has

been necessary to work out courses of study for married women as well as for young girls.

The curriculum for the Woman's School of the Central Training School this year has included courses in The Christian Home, the Wife of a Preacher or Christian Lay Leader and Her Work, Methods of Sunday School with supervised practice work with children, the Lusanganya l'Amantu (organization of the women of the church), Agriculture, Pedagogy, Kindergarten Methods and practice work, Care of Children, Diseases—Their Prevention and Care, Langue Maternelle, Intuition or Science, Pottery, Knitting, Games, and two new Bible courses.

Two women were enrolled in the regular third year of the second degree Station School this term. Others will be qualified to enter this class next term and, if their husbands continue in class several years, will have time to do higher work.

CHAPLAIN'S DAUGHTER JOINS STAFF OF SOCIAL CENTER IN ELISABETHVILLE

Miss Esther Quenon, daughter of the Belgian chaplain in Elisabethville, Belgian Congo, is assisting Miss Catherine Parham and Miss Thelma Montgomery in the social work with women and girls in this great copper mining center of the Belgian Congo.

SOUTHERN RHODESIA

The Nurse Training School in Nyadiri has recently graduated its third class. All passed the government examination with good grades. Three from our school were in the top five of the forty who took the government examination. The Africa Home Missionary Society of Southern Rhodesia is supporting one of these graduates at their mission in Chikwiso, taking care of salary and other costs of her work.

INDIA

Crusade Scholars in the U.S.A.—The Methodist Church is happy to have Indian Methodist women doing graduate study in the United States. They are: The Misses Zarina Soule, Michigan State College, working for a Master's Degree in Home Economics; Gladys Walter, Teachers' College, Columbia University, New York City, studying for a Ph.D. in Education; Ribqah Benjamin, Ph.D. at Northwestern University; Justina Singh, M.A. in Home Economics, Oregon State College; Virginia Solanki, M.A., George Peabody College for Teachers, Nashville, Tennessee; Chanda Christadas and Ada Luke, M.A. in Education, George Peabody College for Teachers.

Special students on scholarships other than Crusade for Christ Scholarships are the Misses Eva Shipstone, from the faculty of Isabella Thoburn College, one year of special study at Northwestern University; Louise Jesudian and Ivy Childs, one year of special study in Nursery School of Education and Social Service Training, George Peabody College.

A missionary from Bombay writes: "We are indeed thankful to the U.S.A., Canada, and other countries for the wheat exported to India. In some places bread cannot be bought at any price. We have been blessed always in some way getting a loaf daily. Flour is not obtainable but we get our rationed share of wheat and the girls in the hostel grind it for us on their primitive millstones such as were used in Palestine in the time of Christ. We then sift it and thus make our own flour."

JAPAN

A request regarding relief packages for Japan has come from one of our missionaries. In sending relief packages please do not put soap or soap powder in the same package with food. All packages of clothing are appreciated beyond your power to imagine, but soap and clothing mix better than cereals and soap. Soap is needed but do not send it with food.

BRAZIL

From Porto Alegre comes this word from Mary Sue Brown who carries on in the splendid new school building of Colegio Americano: "My only worry now is financial, and you can imagine how great that is. Our payroll has increased so much that I simply cannot grasp it, and prices of foods and necessary supplies continue to go up. Milk has just had another hitch way up and, as that is one of the things which we simply cannot dispense with, we have to pay the price. Our monthly milk bill for the school is four times what it was two years ago. I do not know where the money is coming from to pay our bills, but I am sure in some way we shall come through."

From Methodist Institute, Ribeirao Preto, Brazil, Sarah Bennett, principal of our Training School, writes: "During the first quarter of this year we have spent one-half of our year's budget. You know our work and realize we cannot raise all the deficit here. I will let you know as soon as we hear how much the churches raise for the Institute on Methodist Institute Day, which all churches celebrate the last Sunday of June. Prices are very high in Brazil and things only continue to get more expensive."

HOME NEWS FLASH

SIXTIETH ANNIVERSARY OF HARWOOD

Harwood Girls' School, Albuquerque, New Mexico, reports a fine observance of its Sixtieth Anniversary, held in connection with the Commencement in May. Mrs. Charles Mead, of Omaha, Nebraska, represented the Woman's Division of Christian Service, and graciously accepted the invitation to be the guest speaker. The staff was enthusiastic over the challenging message which she brought. For this important date in the calendar, Miss Verr Zeliff, superintendent of the school for years, was also present. Miss Zeliff is now the superintendent of the Robinson School in Puerto Rico. She took part of her furlough to fly from Cleveland to Albuquerque, where she was a most welcome visitor at the anniversary celebration.

PUERTO RICANS IN NEW YORK CITY

The New York papers have been full of the news of the increasing number of Puerto Ricans coming to the States and settling in the metropolis. At the request of Governor Jesus T. Pinero, Columbia University has agreed to conduct a study related both to the conditions on the Island and in the States.

Relative to the alarming situation, Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, writes: "The recent flood of Puerto Rican immigration into New York City—now reaching well over 2,000 a month—is a sharp reminder to Americans that Puerto Rico is stifling with overpopulation. The ratio of 1,600 persons to one square mile of arable land is one of the highest in the world. Vast sugar plantations have absorbed a large part of that land which would otherwise be used for subsistence farming. Puerto Ricans are being pushed off their island by the pressure of unemployment, landlessness, and sometimes actual starvation. Little wonder, then, that airplanes bring in new loads of Puerto Rican immigrants daily. If, however, we let this immigration pile up in the port of entry, New York City, Puerto Ricans will find that the lack of jobs and housing will become increasingly acute. Reports come of twenty men, women, and children inhabiting a four-room apartment. Americans must help these immigrants to resettle in American society throughout the country, and make it possible for them to contribute to the general welfare."

The Woman's Division, which maintains the George O. Robinson School and kindergartens and day schools for hundreds of children in Puerto Rico, has concern for the conditions which are the cause of this tragic situation.—Muriel Day.

DAY NURSERY AT HOUCHEN SETTLEMENT, EL PASO, TEXAS

At present the "thrill" of the Bureau of Medical Work is the conditioning of the school building acquired through the recent purchase of property adjacent to Houchen Settlement, for use as a day nursery. The building consists of two large rooms that were used as auxiliary classrooms and, as usual, much more *conditioning* was required than was expected when the project was first undertaken.

Some partitions were necessary to provide toilets for the little tots, and a small kitchen for the formulas and meals to be served. Doors had to be cut through since each room was a separate unit; lockers for the outdoor clothing to be hung, cabinets for supplies and storage of toys had to be built.

A good bit of equipment was needed: a gas stove, refrigerator, cots for rest hours, cribs for smaller children, tables and chairs of kindergarten size, as well as some more comfortable furniture for the workers.

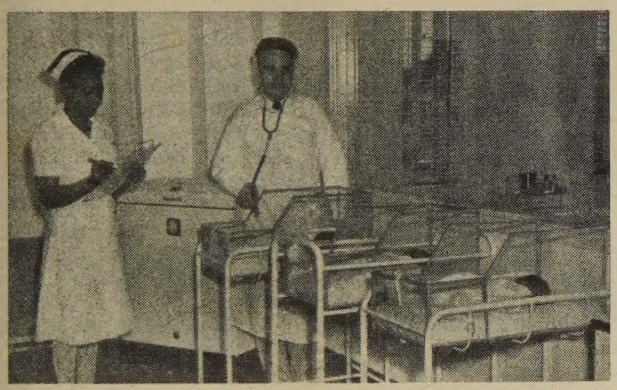
"El Buen Pastor" (Church of the Good Shepherd) in Friendship Square, El Paso, Texas

There are facilities for thirty-five children, and for weeks the Family Welfare Organization anxiously waited for the nursery to be ready. Help in caring for the children is given by one of the high schools which is using the nursery as a training center in child training and home economics classes.

We are counting on the Supply Department for linens, dishes, babies' and children's clothing. It is necessary to furnish two meals for all the children, and three in some cases.

TRIPLETS AT BREWSTER HOSPITAL

In Jacksonville, Florida, Brewster Hospital's new Children's Building was hardly ready for occupancy before immediate use for the premature nursery became necessary when the first triplets in the history of the institution arrived and were placed in the incubators. These three tiny girls are handicapped by having no father who is willing



Triplets arrive at Brewster Hospital

to support them, and the mother has to care for four other children. Much interest has been shown locally: a drug company is supplying the necessary vitamins, the Pet Milk Company promises milk for the formula for a year, and the Heinz Company will give them the baby foods when the triplets are ready for them. The mother is not willing to give them for adoption, although that has been suggested to her, so Brewster Hospital is concerned for their future.

CHURCH OF THE GOOD SHEPHERD

This beautiful little church—"El Buen Pastor" (Church of the Good Shepherd)—is located at one corner of "Friendship Square," El Paso, Texas, as the workers at Houchen Settlement call the block on which all three institutions are located. Houchen Settlement is the "mother" of both the Newark Hospital and the church, for it was established in 1893 to bring the Christian message to the many Spanish-speaking people in that section of El Paso. Very soon the consecrated workers there saw the need of health education and medical service to this neglected group, and a modest health program was begun. In 1921 a real clinic was established and a few hospital beds provided for maternity cases. During this interval, religious services were being held in the Settlement House—Sunday school as well as daily vacation Bible school—and a generation has grown up with this background. In 1937 a real hospital was added to the clinic, and soon after these young people wanted a real church as well. Through their own efforts, the leadership at Houchen and the financial support of the Division of Home Missions and Church Extension, this church was completed and dedicated in 1946.

DR. RAY BANISTER

Word has been received by Mrs. Robert Stewart, Secretary of Medical Work, Home Department, Woman's Division of Christian Service, that a part of the landing gear of a small plane found nine miles south of Seward, Alaska, has been identified as belonging to the plane in which Dr. Ray G. Banister and Mr. Harold Roth left Seward on December 26 to keep Dr. Banister's appointment with patients in Homer and Kenai.

The weather on that date was so unfavorable that Dr. Banister was not sure the flight could be made, and had arranged with his wife to meet him at the airport if he signaled by radio that he was returning. Mrs. Banister received the signal, went to the field, but Dr. Banister did not return.

From the location of the section of landing gear that was discovered, Dr. Banister apparently meant to land at the Seward airport, but overshot the field and crashed on the beach at the head of the bay east of the Navy-built pier at Cain's Head. The still inflated tire prevented the gear from sinking into deep water.

Mrs. Banister and Mrs. Roth had never conceded the loss of their husbands, but kept hoping for their return, and both are crushed by this discovery. Mrs. Roth returned to her home in Minnesota after the birth of her baby on August 27, a son who bears his father's name. Mrs. Roth has three other small children, and Mrs. Banister also has four children, three small sons and a daughter.

Dr. Banister is mourned by the entire city and surrounding communities for his faithful, efficient service to the patients at Seward General Hospital and in his own private practice.

PROGRAM SUGGESTIONS FOR DECEMBER

THEME: "For Unto Us A Child Is Born"

By **MRS. H. W. B. DETWILER**

Once again the birthday of the Prince of Peace draws nigh. We are bowed low that so many birthdays must come and go before this Saviour of mankind is recognized, loved, and served by the needy millions of our world.

At the Ocean Grove (New Jersey) Jurisdiction Summer School a committee under the direction of Mrs. Edgar H. Singer, of Pittsburgh Conference, worked out an intensely interesting and practical approach to this beautiful program.

PARTICIPANTS

Leader—one qualified to lend dignity and significance to presentation and with intelligible speaking voice.

Reader—for poem, secretary of Children's Work *if* able to read poetry effectively.

African—if no Negro members, possibly co-opt member from nearest Negro church. Simple cotton dress.

Chinese—simple kimona-type dress.

Indian Woman—dressed in *sari*—2½ yard curtain material would serve.

Teacher—at Bethlehem Center— secretary of Missionary Education and Service *if* she looks the part.

(Except Scripture and poems, all parts spoken, not read.)

PROGRAM

Organ prelude played softly—"O Come, All Ye Faithful."

Leader (Introductory statement—see program, p. 145).

All sing: "Silent Night."

Leader (Scripture reading).

Reader: "The children who knew Jesus," etc. (See program book, p. 146.)

Leader: Today, as with others, in every country of the world, we come to the season of renewed hope and joy, of deep longing—the Christmas season; a time of remembrance—remembrance of the Christ Child, a time for remembering childhood around the world, because of the Christ, who having come, a child, to Bethlehem, loved every child.

Two years ago, we came to the Christmas season rejoicing in the end of war. Yet—there is still conflict of desires and purposes. Misunderstanding and fear among nations have not been overcome. Longing for peace fulfillment is in the hearts of people all over the world. There is an awareness of the plight of children. Hearts dedicated to the ideals and service of Jesus the Christ, when remembering his birth, are awakened to the needs of children. We must go on together to bring children of the world into the fellowship of faith, love, joy and security, the heritage of all our Father's children. Let us use a spiritual television to see what is happening for some children, near and far. First, let us all lift our hearts in song—

All sing—"It Came Upon the Midnight Clear," 1st stanza.

Leader: The light of the Christmas star has shone on Central Africa. Here is the picture that Yav Mukee, of that far-off country, gave of her people before the light of Jesus' life came to them, and after they began to walk in his way.

African—I, Yav Mukee, give praise to Jesus Christ for the good results he causes when he enters one's life . . . . (as in program book). . . . . Our children will be happy because of Jesus. (After moment's pause, join in song.)

All sing—"There's a Song in the Air," 3d stanza.

Leader: And think of it, with reverent thankfulness—we have had a share in bringing that happiness to children in brighter Africa!

Look across the Pacific, to China. What shall we see there, "Because of Jesus," as Yav Mukee said?

Chinese—In my work with the Methodist missionaries here in Fukien, we have in our care twenty-five children who were weak and timid, joyless from the fear and confusion of war. Food and loving care have brought strength to their young bodies, the light of gladness to their eyes. Friendly words, play, stories of Jesus the friend of all children, made twenty-five new children of China. In the words of my pastor, may we pray—(prayer in program book).

All sing—"As With Gladness Men of Old," 1st stanza.

Leader: As next we look in on a village center in India, we see the thrilling changes Methodist circuit riders have brought about in the lives of the village people.

Indian Woman—Before our Christian missionaries brought their help to us, our homes were one-room huts of mud walls, thatched roof—a door but no windows for fear of evil spirits. We had no gardens for vegetables, no pure water, no church for worship and no teacher for our children. There was a great deal of sickness. Now in our village of Kohir, I would have you see us on Christmas morning. From clean, well-built houses, with windows, the people are coming toward the great tree at the edge of the village. Rising near the tree is an altar-platform and a cross fitted with small oil lamps to give it shining light. The villagers go to the altar, kneel reverently in prayer, and leave their offerings. They sing joyfully.

All sing—"O Come, All Ye Faithful."

Leader: Having seen Africa, China, and India, may we now look at home? With Christian citizenship in mind, we look to our next picture.

Teacher: In this Southern city, in a Bethlehem Center where I served, we find a group of mothers laughing and talking together, helping the director trim a tall, wide-branched cedar tree. Many of the tree ornaments and decorations have been made by the children who are safe and happy here every day while their mothers are at work. Many of the homes represented here will be happier "because of Jesus" and because of the Bethlehem Center where his ideals are lifted up.

All sing—"Away in a Manger."

Leader (see part of Fifth Speaker—program book).

All sing—"Jesus, Friend of Little Children," 1st stanza.

Reader: Poem in program book omitting middle stanza.

All sing—"O Little Town of Bethlehem."

Leader: "And lo, the star, which they saw in the east, went before them . . . ." The Christmas star! The light of its vision and promise has led us in spirit to the places where children need that light. Its light in our hearts has shown us how we can reach out to those children. Let us make known these things in our homes, neighborhoods, church-school groups, that others may share with us in making a better world for children.

All sing—"Joy to the World."

ORGANIZATION AND PROMOTION

MRS. ELOISE A WOOLEVER, *Executive Secretary*

LOCAL OFFICERS' DAY

In order that every officer may become acquainted with her task without too much of a trial and error method, an Officers' Training Day for every local society is suggested. This is a "briefing day," when every officer learns what is expected of her. Mrs. Helgeson, the Promotion secretary of the North Central Jurisdiction, describes such a day:

"Many societies make it a gala occasion with an officers' luncheon, before which or after which, the goals for the year are presented. Each officer reads her duties in *A Guide*, and becomes aware of her responsibilities in helping to meet certain goals. A study of the report blanks by the officers who make them out each quarter is good training in itself. A question and answer game on officer responsibilities adds fun to the training day."

The Officers' Training Day should be held before December 15, if possible, so that new officers assuming their duties on January 1 will be all "set to go." The retiring officers should help the new officers to understand their duties and should pass on to them materials which they have received.

Before the Officers' Day the secretary of Literature should order for each new officer *A Guide** (15 cents), (it is supposed that every re-elected officer already has her *Guide*), and her *Handbook;* also the free leaflets* for officers. The president should have at least the *Promotion Handbook** (15 cents), and the *Handbook on Finance** (10 cents) as part of her equipment, and the Promotion secretary should have the *Record and Report Book** (40 cents). If the letters in the *Officers' Letter File** (35 cents) are not to be used in the installation service, this *file* also is part of the material needed and every officer and chairman of a committee should be given her letter. On the Calendar of Activities for 1948, activities needing immediate attention should be noted.

Discussion of duties, checking on knowledge of the work through a questionnaire or through a "true or false" test, assignment of responsibilities for reaching the goals, a clear understanding of report blanks, a view of the range of activities —all this can be accomplished in one day.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices.

METHODIST YOUTH CONFERENCE

***By* HELEN L. JOHNSON**

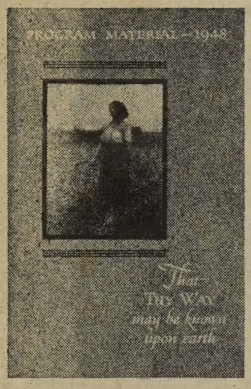
Ten thousand Methodist youth and leaders are expected to attend the Methodist Youth Conference in Cleveland, Ohio, from December 30, 1947, to January 2, 1948. The delegates will be selected on a quota basis with 9,000 youth (15 to 23 years) and 1,000 adults. (It is expected that many secretaries of youth work will be included in the adult quota.) Every annual conference has a quota and it is desired that as many local charges of Methodism as possible send a delegate. The conference will be international in character with representatives of many nations and races present.

The motto of the Methodist Youth Fellowship, "Christ Above All," is the theme. The program for Wednesday will emphasize world brotherhood with Dr. Ralph E. Diffendorfer and Dr. G. Boez Camargo of Mexico as speakers. Following a pageant and an informal reception the delegates will participate in the annual Methodist Youth Fellowship Watchnight Service. Youth's place and responsibility in the Church will be the theme on Thursday and the addresses will be given by Dr. Paul W. Quillian and Dr. Richard C. Raines.

The afternoons will be devoted to interest groups and each delegate will engage in four different groups. One of the four periods will be spent with the Council of Bishops of The Methodist Church. Another period will be spent visiting the exhibits of the various boards and agencies.

The Cleveland conference will undoubtedly be the most significant meeting for this generation of Methodist youth. Those who are not able to attend the conference will be a part of it as they select their delegates, follow the daily procedures, and use the printed materials. (See *Highroad* for Sunday evening meetings in October, 1947, and February, 1948.)

The Methodist Youth Conference "will provide inspiration and guidance for Christian living and dramatic expression of youth's part in the Crusade."



1948

PROGRAM FOR ADULTS

"That Thy Way May Be Known Upon Earth . . ."

January through August, 1948

Ready about November 20

The packet contains two booklets —Program Material and Worship Services. 45 cents.

In quantities: Program booklet, four for $1.00; Worship Services, $1.00 a dozen.

(Spanish edition—Program Material and Worship Services under one cover—45 cents.)

AN ORDER FOR THE INSTALLATION OF OFFICERS IN THE LOCAL WOMAN'S SOCIETY OF CHRISTIAN SERVICE. 5 cents; 4 for 10 cents.

MEMBERSHIP PLEDGE CARD. Free.

LETTER OF GREETING TO NEW MEMBERS, by Mrs. J. D. Bragg. Free.

CALENDAR FOR 1948. Includes the program topics for each month with space allotted for the necessary general information pertaining to the entire program of the society. 5 cents each; 25 for $1.00.

OFFICERS' LETTER FILE, 1948. A folder containing a personal letter from each officer of the Woman's Division of Christian Service directed to the corresponding officer in the local society setting forth the working plans for attaining the goals. A "must" for every society in planning the year's work. 35 cents.

A GUIDE. Duties of officers and standing committees; constitution and by-laws for local, district, and conference; and organizational chart of the Woman's Society of Christian Service. 15 cents.

RECORD AND REPORT BOOKS. Local, district, and conference. 40 cents each.

REMITTANCE BLANKS—LOCAL TREASURER. A pad containing thirty-six sets of blanks. 35 cents.

ORGANIZATIONAL CHART. Size, 12 x 19 inches. 5 cents each, 6 for 15 cents.

THE GOALS CHART, 1948. Size, 28 x 41 inches. 20 cents.

FOR WESLEYAN SERVICE GUILD

HANDBOOK FOR 1948. Local unit information. (Ready about November 15.) 15 cents.

PLEDGE CARD. Free.

SCARED? OF THE TIMES IN WHICH Y... Handbook for the expansion program of t... rvice Guild—triple membership, triple ... e. 25 cents.

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APPROVED STUDIES 1947-48

Theme: World Evangelism

COMMITTED UNTO US. By Willis Lamott. $1.00.

A GUIDE FOR LEADERS OF ADULT GROUPS ON WORLD EVANGELISM. By Margaret B. Cobb. This guide outlines studies for two six-session courses. 35 cents.

Theme: We, the Peoples of the United Nations

WE, THE PEOPLES OF THE UNITED NATIONS. A packet. Included in it is the Leader's Guide, "We, the Peoples." The problem of peace is presented in relation to one's own church and community. 75 cents.

WE, THE PEOPLES. A leader's guide. This booklet can be purchased separately for 15 cents.

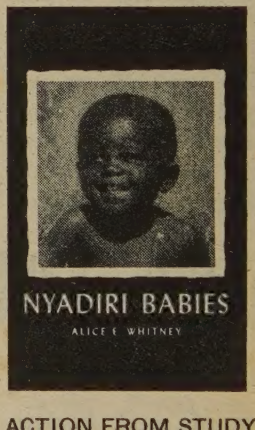
Theme: Prayer

GREAT PRAYERS OF THE BIBLE. By Charles M. Laymon. 45 cents.

GUIDE TO GREAT PRAYERS OF THE BIBLE. By Helen B. Bourne. 10 cents.

Theme: China (For the Church School of Missions.)

TEN THOUSAND YEARS. By Richard Baker. 25 cents.



Just off the Press

NYADIRI BABIES. By Alice E. Whitney. A collection of stories of African babies which should become a prized gift book. It tells of the beginning of a babies' home and of the work of caring for these motherless ones at the Nyadiri Methodist Mission in Southern Rhodesia.

The stories should have wide usefulness as program material for various groups. 75 cents.

ACTION FROM STUDY IN 1947-48. Free.

ONCE I WAS BLIND. A play based on the material found in the book, "Committed Unto Us." 15 cents.

A LIFE TO INVEST. Planned for young people who inquire about missionary service. Free.

LINKED FOR SERVICE. On the World Federation of Methodist Women. Free.

ECONOMIC LIFE, A CHRISTIAN RESPONSIBILITY. Published by the Federal Council of the Churches of Christ in America. Recommended by the Department of Christian Social Relations and Local Church Activities. 35 cents.

CHILDREN—A MAJOR CONCERN OF CHRISTIAN WOMEN. By Mary Skinner. Free.

THE WORLD IS A FAMILY. By Laura K. Ruckman. Dramatization designed to give a clear understanding of what is involved in the church's program for missionary education of children. 10 cents; 3 for 25 cents.

Orders for the above may be sent to your nearest ... ture Headquarters:

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